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THE EXPOSITORY TIMES.

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Notes of Recent Exposition.

R. REINHOLD NIEBUHR'S latest book is a volume sermons, *Discerning the Signs of the Times*.[1] ey are sermons in form, but the author frankly lls them 'sermonic essays.' They were based on sermons actually preached in American lleges and universities, but only written after ing preached, and in the process of writing they ere made 'somewhat more theological' than in eir original form. In short they are deliverances on current events and current thinking in the ght of the Eternal.

One of the most interesting is entitled 'Mystery d Meaning,' and the text (they all have texts) the saying of Paul in First Corinthians, 'For now e see through a glass darkly; but then face to ce: now I know in part, but then shall I know en as also I am known.' Dr. NIEBUHR begins y saying that the testimonies of religious faith e confused more greatly by those who claim to now too much about the mystery of life than by ose who claim to know too little. Those who savow all knowledge of the mystery of life Agnostics) are so impressed by the fact that we e through a glass darkly that they make no aim to see anything at all. But a much larger mber forget that we see through a glass darkly. hey claim to know too much.

There are two groups of these, one ostensibly ligious and the other irreligious. The irreligious ny that there is any mystery in life or the world. they can find a cause for any effect they are re that they have arrived at a full understanding why such and such a thing exists. The religious alize that everything points to a First Cause d go on to define exactly the character of God d the extent of His control and foreknowledge the course of events. They banish the mystery man's existence and his future. They know the ography of Heaven and of Hell, and the furni- re of the one and the temperature of the other.

A genuine Christian faith moves between these o extremes. It does admit mystery though we by faith penetrate sufficiently to the heart of the mystery not to be overwhelmed by it. A true faith resolves the mystery of life by the mystery of God. It recognizes that all known existence points beyond itself. Faith in God is faith in some ultimate unity of life, in some final comprehensive purpose which holds all the realms of coherence and meaning together. The Christian faith at least is a faith in revelation and accepts the revelation in Christ as the ultimate clue to the mystery of God's nature and purpose in the world. But those clues to the mystery do not eliminate the periphery of mystery. God remains *Deus absconditus*.

After a very interesting reference to the way in which the Roman Church combines a sense of mystery with a pretentious rationalism which defines God and eternity down to the minutest detail of supposed (but illusory) knowledge, Dr. NIEBUHR deals with ways in which faith combines mystery and meaning. First of all, we see through a glass darkly when we seek to understand the world about us; because no natural cause is ever a complete and adequate explanation of the subsequent event. The Biblical idea of a divine creator moves on a different level from scientific concepts of causation. The realm of coherence, which we call Nature, points to a realm of power beyond itself. This realm is discerned by faith but not fully known. To faith the sense of meaning is deepened and not annulled by the sense of mystery.

And when we turn from Nature to human life we realize that its finiteness, contrasted with the limitless quality of the human spirit, presents us with a profound mystery. We are an enigma to ourselves. Some forms of modern thought deny the mystery of our life by reducing the dimension of human existence to the level of Nature. We are animals, we are told, with a slightly greater reach of reason and a slightly more complex central nervous system. But this is a palpable denial of the stature of man's spirit.

There is, so far as we know, no *weltschmerz* in the soul of any monkey, no anxiety about what he

[1] S.C.M.; 8s. 6d. net.

is and ought to be and no visitation from a divine accuser who ' besets him behind and before ' and from whose spirit he cannot flee ; no conscience and no ambition that transcends all bounds. We are a mystery to ourselves in our weakness and our greatness, and this mystery can be resolved in part only as we reach to the height of the mysterious dimension of the eternal to which the pinnacle of our spiritual freedom seems to rise. By faith we find the source of our life, the author of our moral duties and the certitude of our fulfilment.

Another realm of mystery, the preacher goes on, is the source of evil in us. The inclination to evil runs counter to our conscious desires. We seem to be betrayed into it. There is a deep mystery here which has been very simply resolved by modern culture, which has interpreted man as an essentially virtuous creature who is betrayed into evil by ignorance or by evil economic, political, or religious institutions. But modern culture fails to do justice to the tragic and perplexing aspect of the problem.

Actually there is a great mystery in the fact that man, who is so created that he cannot fulfil his life except in his fellow-men, and who has some consciousness of this law of love in his very nature, should nevertheless seek so persistently to make his fellow-men the tools of his desires and the objects of his ambitions. There are many plausible explanations of this which fail because they assume that man's situation inevitably tends to make him inordinately a lover of self. The really profound mystery in sin is that however far back you trace it there is always sin *behind* that stage. The mystery is that sin presupposes itself. And it is just here that the Biblical myth to the effect that before man fell into sin there was a fall of the devil in heaven has such profound truth. But in this region too we see through a glass darkly and only in this recognition of mystery is there any meaning to be found.

The final mystery about human life, Dr. NIEBUHR concludes, concerns its incompleteness and the method of its completion. Here again modern culture has a simple solution. Man may be frustrated to-day, may live in conflict and poverty, but there will be a to-morrow in which poverty and war and injustice will be abolished. Utopia is the simple answer which modern culture offers to the problem of man's ultimate frustration. The difficulty about this answer is that evil goes on with the good and can neither be explained nor remedied by economic influences.

But this is not all. The problem of death is deeply involved with the problem of sin. And the answer of Christian faith to this problem is belief in ' the forgiveness of sin and life everlasting.' We believe that only a power greater than our own can complete our incomplete life, and only a divine mercy can heal us of our evil. The Christian hope makes it possible to look at all the perplexities and mysteries of life without too much fear.

Paul says, ' we are perplexed, but not unto despair.' One might well divide the world into those who are not perplexed, those who are perplexed unto despair and those who are perplexed but not unto despair. Those who are not perplexed have resolved all the mysteries of life by some simple scheme of meaning. The scheme is always too simple, and when life reveals itself in its full terror, as well as its full beauty, these little schemes break down. The Christian faith does not pretend to resolve all perplexities. It confesses the darkness of human sight. But it escapes despair because it holds fast to the essential goodness of God as revealed in Christ.

The primary concern of this sermon is to try to understand the fact that the Christian faith is conscious of the penumbra of mystery which surrounds its conception of meaning. But the preacher does not conclude without emphasizing the fact that our faith cannot be identified with poetic forms of religion which worship mystery without any conception of meaning. The essence of Christian faith is the certainty that the mysterious God has made Himself known, and that ultimately all mystery will be resolved in the perfect knowledge of God.

Revelation is meaningless to all forms of rational religion which approach the mystery of life with the certainty that human reason can entirely resolve the mystery. On the other hand the Christian faith is an expression of both the greatness and the weakness of man. While it realizes that human reason cannot solve the enigma of existence, because human reason is itself involved in the enigma, at the same time it acknowledges the greatness of the human spirit because it assumes that man is capable of apprehending clues to the divine mystery from God Himself, when given, but is not capable of anticipating them.

The Modern Churchman, organ of Liberal Theology in the Church of England, has reached its thirty-sixth volume with the issue of June 1946.

It still holds its own among the 'Quarterlies,' though we are repeatedly told by the neo-Conservatives of our day that Liberal Theology is dead. Indeed in the issue above named the Rev. Ralph GARDNER, Vicar of Godmanchester, reviews in an optimistic vein 'The Position and Prospects of Liberal Christianity.'

How would he distinguish between a Liberal and a Conservative Christian? It is a question, he says, not so much of form of faith as of mental attitude, of line of approach. What he more precisely means may be gathered from his statement of the Liberal position, implying as it does for comparative background a statement of the Conservative position.

'Liberal Christians . . . accord to external authority evidential and persuasive rather than coercive status. They regard religious truth more in terms of value than in terms of logical reasoning, and definitions of faith as approximations and symbols rather than as scientifically accurate formulæ. They treat uniformity of worship and even of formal belief as comparatively unimportant and are at home with the categories of "more" and "less" rather than with those of "true" and "false."'

Mr. GARDNER is alive to the likelihood of the retort that if such be Liberalism then, to the mind of the Conservative or Traditionalist, its boasted 'breadth' is none other than 'haziness.' But he would safeguard his position by going on to say that the true Liberalism is not merely an intellectual attitude, primarily critical, but embodies an element of mystical faith. It believes that 'there is within the individual human soul something which is congruous with the ultimate reality of the universe and which can be trusted to lead . . . towards the truth.'

From this we can understand how it comes about that as he reviews the movement of Liberalism in the Protestantism of the nineteenth century in Germany and England, and then in the 'Eschatologism' of Albert Schweitzer and his school, in Form Criticism, and in Roman Catholic Modernism, he expresses appreciation of the work of Schweitzer, the Form-Critics, and the Roman Catholic Modernists in so far as they may be said to prepare the way for that 'virile mystical Liberalism' which, as he surmises, may yet appear to face the present Conservative reaction.

For, as he allows, Liberalism has suffered an eclipse not only in Roman Christianity, which has pronounced condemnation upon it, but also in non-Roman Christianity, in which there is no seat of authority from which condemnation can be effectively pronounced. 'Liberal Protestantism was too academic—it took from religion not only what was superstitious and untenable, but also much that gave to it its characteristic quality and force. In the climate of prosperous optimism it made a show of vitality; it wilted in the sultry and thunderous atmosphere of distress and upheaval. Had it listened more to the Roman Catholic Modernists—or to Albert Schweitzer—it might have weathered the storm better.'

While Liberalism no longer occupies the centre of the theological stage, there is no sign, as Mr. GARDNER goes on to say, of a religious revival on the basis of a resuscitated Conservatism. In his opinion there is a keen hunger for assurance on the great problems of life, and much dissatisfaction with the solutions offered by non-religious philosophies, but none the less the Church's emphasis on history, on events of the past, has become meaningless for many, and it is on the 'ideas' of Christianity that the Church of the future must lay its emphasis. In other words, orthodoxy must give place to an idealistic faith, to a mystical and dynamic Liberalism.

Mr. GARDNER makes it very obvious that his theological sympathies are very largely on the side of George Tyrrell, the Roman Catholic Modernist, who argued that theology is related to revelation as science is related to its subject-matter, and that the Church might criticize and abandon its cherished rationalizations of Christian experience without invalidating the dynamic reality of that experience. It is for what Tyrrell called 'the symbolic interpretation' that Mr. GARDNER would himself contend, and his spiritual standpoint is well expressed in his concluding words: 'The true Liberal Christian is he who can see, beyond the scandal and confusion of our times, behind the chaos of thought and unfaith, the action of One who breaks only that He may build afresh and build better.'

However much we may be in accord with such an outline of the position and prospects of Liberalism in Christian theology we cannot but see that Conservatism, Traditionalism, Orthodoxy have the advantage on the side of definiteness and precision; undoubtedly 'breadth' in this instance tends to 'haziness.' This can hardly but be where authority is no longer coercive, rationalization yields to valuation, definition and dogma to symbol, and uniformity in belief and practice has lost its old importance.

Towards the Conversion of England.

Evangelism in Towns.

By the Reverend Canon Patrick C. A. Carnegy, M.A., Spalding, Lincs.

More than three-quarters of our population live in towns of more than 20,000, and the close connexion which motor transport has created between town and village makes the problem of evangelism increasingly an urban one. But towns, like people, refuse to conform to a pattern. Vast cities such as Leeds and Manchester create a different problem from the smaller and more closely knit towns where concerted action is more easily achieved. In some towns, notably those of Lancashire and Yorkshire, the Church still plays an important part in civic life and the parish church still means a great deal, even to those who never darken its doors. In others the Church plays second fiddle to secular and business interests and the parish church provides no special appeal. Again towns vary much in their sense of community and local loyalty, and where these are absent the work of the Church is always more difficult. Generally speaking, the larger the town the more difficult it is for the Church to grip the imaginations of its citizens, and the difficulty is felt in its acutest form in those vast amorphous urban areas and dormitory towns which surround London. I can only speak of work in northern cities and towns—Brighouse, Leeds, Blackburn, and Wakefield—but my experience leads me to believe that no blue-print can be made even for towns in the same locality. Conditions and traditions vary so greatly that each town requires special consideration. And the same thing applies to the parishes in a particular town. What is possible in a middle-class residential district will not be possible in a poorer district, and vice versa.

But if each town and parish requires individual treatment, this does not mean that there are no common principles of evangelism which can be applied. It may not be possible to give a blue-print, but it is possible to state the ruling spirit which must in the long run decide the technique which must be undertaken in different towns and parishes.

Foremost amongst the considerations for successful evangelism is the necessity of realizing 'our fellowship in the Gospel.' Towns are productive of many evils, but at least they have the advantage of making common action easier than in the country. To a large extent we have failed to make use of this advantage and allowed the life in the parish churches to become congregational and eclectic. Clergy and laity alike need to understand the necessity of common planning and action in the work of evangelism. I do not think that I am unjust in suggesting that our fellowship in the Gospel is often thwarted by the spirit of isolationism which so easily besets the clergy and communicates itself to the laity. Because of this spirit we become competitive in the bad sense of the word, and our people become more conscious that they belong to a particular church building than that they belong to the mystical Body of Christ which is charged to preach the Gospel to every creature and in which all share a common life and purpose.

This need for common action suggests that in every town there should be a central body representing the various parishes in which clergy and laity can meet together for prayer, study, and discussion on the needs of evangelism in their own town. Such a body would, however, degenerate into a meddlesome committee unless it had close connexion with the efforts to increase the spirit of fellowship in the Gospel which must be made in the individual parishes. Therefore, alongside of any central body there should exist in the parishes groups or cells engaged in like prayer, study, and discussion. The central body should act as a clearing house for the plans and endeavours of the parish groups. But not only as a clearing house: part of the difficulty is that parishes which most need an aggressive spirit of evangelism are themselves weak in numbers. I can think of town parishes where the congregations are so small and the surrounding atmosphere of apathy so great that it seems almost hopeless to make any effort. Such parishes need to be brought into close and practical contact with the more flourishing parishes, not indeed as poor relations but as members of the Body of Christ for which all other members have a responsibility. When I was in Leeds another parish in a poor and difficult district asked us for help in the work of preparation for a parochial mission. We were able to supply thirty workers and thereby not only helped a weaker parish, but also raised the spiritual temperature of our own. Much more could be done in this way. Teams of witnesses could visit parishes, and prayer and study groups could join together. One of the

great evils of the large town is that the more prosperous and intellectual section of the community tends to segregate itself in 'better class' parishes. The ideal town would be the one in which all classes lived cheek by jowl. If that is impossible under modern conditions there should at least be a close and practical relationship in the things of the spirit, and it is the object of evangelism to foster such a relationship.

Granted, then, that the parishes in a town are anxious to unite in the cause of evangelism, what form may we expect that evangelism to take? No cut and dried answer can be given; nor can one expect that one particular form will be equally suitable to all parishes in a town. One parish might need a Parochial Mission, another might need a Teaching Convention.

But before any consideration of methods to be adopted it is necessary to emphasize that the secret of any special or united effort lies in the building up of a spirit of evangelism through the normal channels of the Church's ministry and fellowship. Evangelism aims at bringing men to serve Christ as King within the fellowship of His Church, and if the flame of Christian charity is not alive within the body which seeks to evangelize the newcomer will find but a chilly welcome. No special effort can hope to have lasting results unless it serves in large measure to consolidate work already done. Thus a Teaching Convention should consolidate teaching already given, and efforts such as General Campaigns and Parochial Missions should be the expression of a missionary spirit already alive within the congregations which undertake them. I am convinced that 'he that believeth shall not make haste' applies with force to evangelism to-day. What is needed is an enduring and quiet spirit of evangelism which will turn the ordinary church-goer into an informed and zealous evangelist amongst his friends and associates. Too many members of the Church think that the work of winning others is the special duty of the ordained ministry, whereas it has been proved over and over again that the most effective agents of evangelism are the keen laity. As I look back over a ministry of over twenty-five years and think of those whom I have seen brought into the fellowship of the Church, I can say, without hesitation, that nine out of ten have, in the first instance, been brought in because some good layman has shown a kindly interest and extended the right hand of fellowship.

That spirit of evangelism is, of course, the gift of the Holy Spirit, but, humanly speaking, we can pave the way for the Spirit if we organize the ordinary activities and worship of the Church so that they become the expression of the desire to win others and to be used for God's redemptive purposes. 'For their sakes I sanctify myself' must manifestly underlie the teaching that is given, the fellowships that are enjoyed, and the contacts that are made within the normal life of the congregation.

And now to deal with some of the special methods which must be considered in the planning of evangelism in towns. Amongst these must be mentioned those which seek primarily to educate public opinion on the nature of the Christian faith and its claims, notably the method of the Teaching Convention and the method of the General Campaign. The Teaching Convention is addressed mainly to those who are already in the faith and seeks to bring home the truths of religion so forcibly that the faithful may be armed to witness to the faith and hope that is in them. The General Campaign is also educative in purpose but its appeal is over a wider area and less personal. It seeks to create a favourable climate for further evangelistic efforts on the part of individual parishes. A General Campaign may therefore take place through meetings in town halls and assembly rooms, or in the open air, whereas a Convention will almost invariably be held in a church or church building.

I believe that such efforts must play a large part in future evangelism. The prevailing ignorance in religious matters is proverbial. What the ordinary man imagines to be the Gospel is largely a caricature, and often a revolting one. But the fact that religion is so largely discussed wherever men congregate is a hopeful sign that a true and clear exposition of the Christian verities will lead eventually to a deeper appreciation of the fact that the Christian faith supplies the answer to the personal, social, and international problem of to-day.

But I do not believe that an educative programme is in itself sufficient. It can prepare the ground by forcing men to think more deeply and seriously, but the Gospel is much more than an appeal to reason. When proclaimed it must inevitably demand personal decision and personal allegiance to God. I think it is because that note was absent or muffled that so many express their disappointment at the result of 'Religion and Life Weeks,' which fall into the category of General Campaigns. Those efforts were mainly concerned with the relation of Christianity to the ordering of society. They were valuable in so far as they emphasized the social principles of the Gospel, but these principles cannot be separated from the necessity of individual conversion and the obligation to serve Christ within the fellowship of the Church. Something more penetrating and personal is needed if a vague goodwill towards Christianity is to be translated into an acknowledgment of Christ as Saviour and King.

Therefore I believe that in town and country alike those who are concerned with evangelism should proclaim and witness to a Gospel which stresses the truth that it is impossible to live the new life with an old heart, or to look for the descent of the New Jerusalem without standing in a right relationship to the God from whom that city descends. In a word we need to recover faith that the Gospel has the power to convert and change men's lives.

It is this converting Gospel to which the Parochial Mission bears witness. In some quarters it is the fashion to say that the day of such Missions is over. My own personal experience does not support this idea. All town parishes may not be equally ready for such an arduous effort at the moment, but those who plan for long-term evangelism should consider whether something of the nature of a Parochial Mission may not be the ultimate goal of their evangelistic efforts.

Meanwhile it is not necessary to keep the Gospel of conversion in cold storage. The mass attack which a Parochial Mission envisages may be out of the question for the moment, but the work of securing individual conversions must always go on if the Church is not to prove false to its mission. That is why time spent on individuals and on small groups is never wasted. It was our Lord's method and the necessary preliminary for the Pentecost which brought in one day three thousand souls into the fellowship of the Church. Such work is arduous and means that we must resist the temptation to count 'scalps.' But no one can be an evangelist unless he is prepared to work for the future and for results that he may never see. He must understand that the only failure is failure to do the will of God. If he is doing that (and it is surely God's will that we should do all in our power to win others) then he can 'give and not count the cost, fight and not heed the wounds, toil and not seek for rest, labour and not look for any reward save that of knowing that he does God's will.'

Literature.

TOWARDS AN INDIAN CHURCH.

Towards an Indian Church: The Growth of the Church of India in Constitution and Life, by the Ven. Archdeacon Cecil John Grimes, D.D. (S.P.C.K.; 15s. net).

The title of this book might mislead one who was not aware of the Christian situation in India. 'The Church of India' does not mean the whole Christian community in India. There are eight million Christians of all kinds in that sub-continent. What Archdeacon Grimes gives us is, as the Archbishop of Canterbury says in a Foreword, 'a detailed account of the constitutional history of the Anglican Church in India.' 'The Anglican Church in India' was legally severed from the Church of England on 1st March 1930 when it took the name, 'The Church of India, Burma, and Ceylon.' This book contains a detailed account of the process of this transformation.

It began, of course, as a group of fragments and it has grown to be a single Church that is not content to be the Church of England in India but an indigenous Church of that land, no longer ruled by Canterbury but at the same time 'in full communion with the Churches of the Anglican communion.' In taking to itself the name of 'the Church of India, Burma, and Ceylon' it is not to be understood as making an arrogant or exclusive claim. 'The vision that inspired them,' we are told, 'was not the Church in its present incomplete development but [the vision] of a true Church of India, a body into which the dismembered parts would be gathered as one Church, truly Catholic in faith and order.'

That the Anglican Church in India was wisely inspired in taking this road no one can doubt. As early as 1912 an Indian delegate to an Episcopal Synod pled for a title such as 'Church of India.' 'Let us have a title,' he said, 'which will rouse enthusiasm among Indians. . . . Give us something for which we can live and die, and you will see that we can do it.' India has travelled far in the thirty-four years that have passed since then, and there is no doubt that the members of the Church of India have travelled far also. They have become more consciously nationalist than they were a generation ago. Have they become less truly catholic in that process? The Bishops of this Church in 1928 declared, 'The Church of India, Burma, and Ceylon is part of the one holy, catholic and apostolic Church, the Body of Christ which He is building up out of all generations and races of men. We are what we are as a Church by reason of what we have received from Him through and in the holy catholic Church.' There is no reason why love of one's country and its true freedom should ever conflict with such a declaration and though the Bishops that made it were almost all aliens in their national allegiance they and their Indian brothers were and remain all alike 'of the household of God.' That bond holds still and amid all storms and changes it will hold.

That that will be so is, we believe, in large measure due, under God, to the wisdom and foresight of some outstanding leaders in India of the Anglican Church who were the chief architects of this enduring edifice. The names given by Archdeacon Grimes are the Metropolitan of India, Bishop Foss Westcott, Bishop Edwin James

Palmer, Bishop E. H. M. Waller, and Bishop F. J. Western. Among them the outstanding name in this connexion is that of Bishop Palmer. By inheritance and by natural ability he was peculiarly fitted for this task which was a primary occupation of his twenty-one years as Bishop of Bombay. He had the insight to perceive how great a spiritual purpose the ecclesiastical structure that he did so much to build might fulfil by, on the one hand, conserving the treasures of the Church's past and, on the other, securing for a Church planted in the rich soil of India the opportunity of future growth and fruitfulness.

That is the story that is told with care and fullness in this book by Archdeacon Grimes who himself spent fifteen years as a partner in this great enterprise. First he gives 'the background' —in two dozen pages—a very sketchy background, since it seeks 'to focus the whole perspective' of Indian Christianity against the social and religious life and thought of a land so vast and a civilization so ancient as that of India. Then in four chapters the story is rapidly reviewed from 1600 to 1928 of that particular 'cell' which we may call Indian Anglicanism. The last hundred pages present the legal instruments which will, it is hoped, create, as by an incantation, out of what was at first 'a foreign body,' a living and growing plant, rooted in the Indian soil and nourished by the Indian air. Thus this Church enters into 'the ordered liberty of the Catholic Church.' It marks a notable chapter in the development of the Churches of the Anglican communion. They have not yet solved, any more than the British Commonwealth of Nations has solved, the problem of the reconciliation of full freedom with a real and abiding unity, but they are reaching out toward a fuller achievement of this. The story is one that ought indeed to move, not Anglicans alone, but us all, for it tells how this Church, laden with hopes, cut the cable and set forth upon its voyage to face the glories and the perils of 'blue water.' NICOL MACNICOL.

PRIMITIVE MARRIAGE AND EUROPEAN LAW.

There are few more distressing facts than this, which has been proved so often that it is no longer doubtful, that when our civilization impinges sharply on a native mode of life, their tribal ethics and customs are apt to lose their authority, and, for many, to disintegrate; while masses of the people are all too likely not to adopt the Christian standards but to lose themselves in a moral chaos, where nothing is any longer fixed and sure; and the last state is worse than the first. Hence some time ago so good a Christian as Smuts spoke soberingly of the grave risks even of missionary work, as really there as are its triumphs and glories.

Through other matters the problem has become acute and grievous in South Africa. The Bantus were by nature a people keen upon moral seemliness according to their own standards; and, in many ways, these were high. If a woman was about to have a child before marriage, the whole tribe, abandoning the customary dancing, took to mourning, feeling that a grievous thing had been committed. But now many men have migrated to the mines and cities, where, far from home and the familiar tribal influences, surrounded by temptations, and a new way of life, they have often suffered a grave moral declension. Worse still, news of this far country into which they have travelled reaching home, not a few girls there, excited and unbalanced by what sounds a hectically colourful life, set out to share in it, with deplorable consequences, and the too common break-up of families and decency of living. There are often, it seems, three or four women claiming to be the wife of the same man; and men passing unashamedly from woman to woman; and much juvenile delinquency, partly because the children have an ever-changing succession of fathers. And the tragedy seems to be that it is white man's law that is held by the natives to be the root of the whole evil, notably, for example, the, to them, accursed Law of Majority. Among them, one never grows beyond the authority of one's father till he dies. And to have young girls of twenty-one given the right to snap their fingers at him, and to shape their lives as they desire, shocks the seniors; and if it has been greedily snatched at by some of the younger folk, they are the final proof that they are not yet ready for such freedom.

So at least many feel. Thus a Native Affairs Department Welfare Officer: 'The European Age of Majority for Bantu women has been disastrous, releasing them from the obligations of their own society before they have assimilated those of European civilization.' And so with many other complicated things in this wild tangle. The Bantus have no registration of marriages; but lobolo, the payment of cattle by the bridegroom to the girl's family, really was a form of registration, and gave her security. But in the cities, even where it may be usual as ever, lobolo has so changed that the wife is left with no valid criterion of marriage. And often she is callously deserted. There is, of course, the Civil Marriage, open to the natives as to whites. But the native despises it, and talks contemptuously, referring to the fee of two-and-six, of a half-crown wife and a half-crown wedding. Or, there is the whole question of bigamy, where native law and white man's law clash noisily.

Few have a right to talk with assurance on these puzzling questions. But here in *Primitive Marriage and European Law* (S.P.C.K.; 12s. 6d. net) Dr. D. W. T. Shropshire, C.R., gives us the facts, and his conclusions, gained in an investigation which he undertook in South Africa, in which he interviewed more than two hundred people of all kinds, and quotes extensively from the former authorities. It is a serious contribution to a serious problem. One wishes that the author could have restrained his fondness for suddenly printing a phrase, or sentence, which he holds to be important, in staringly heavy type. It gives an air of cheapness to the book that is not native to it. Otherwise it seems sound and balanced. And some solution of the problem, either his or

another, must quickly be found. For, as one of the witnesses here cited puts it, 'Many natives are drifting between two standards—endeavouring to apply the code which will afford the greatest relief when they find themselves in trouble.' And something more than that is needed.

A. J. GOSSIP.

ORIGEN.

The Annual Lectures 'on a Master mind' provided by the British Academy under the Henriette Hertz Trust are a notable series. The latest was delivered in March of this year by the Very Rev. Dr. W. R. Inge, K.C.V.O., and is published at 2s. by Geoffrey Cumberlege. The subject is *Origen*, on whom the lecturer was exceptionally well fitted to speak. It makes a very slender brochure of no more than twenty-three pages; but the pages are packed with thought-provoking suggestion. It is the kind of work regarding which a reviewer feels that to do it justice his critique would have to be as lengthy as the original.

It is not for the man in the street. It will be appreciated, even understood, only by those who already know the facts of Origen's life and what the histories of doctrine say of his teaching. Dr. Inge expressly limits his treatment to some points of Origen's doctrine, to which, however, he leads by way of an interesting, though brief, account of Origen's predecessor in Alexandria—Clement.

Dr. Inge finds a close parallel between Origen's time and our own. Both are 'very bad patches in human history.' In Origen's day Christians and pagans alike were gravely perturbed about what seemed to be signs of an imminent collapse of Society.

As in our own time many are turning wistfully from the clamours of the West to the imperturbable calmness of Oriental *Welt-anschauung*, so the views of Origen with which he is concerned are analogous to, if indeed not directly dependent on, Indian philosophy. Here Dr. Inge makes a rather startling statement—'we have signally failed to convert the Indians to Christianity, but they have partially converted many of our Western thinkers.' This, he thinks, would not have been resented in ancient Alexandria.

The most interesting 'heretical' view of Origen's, to which Dr. Inge devotes considerable space, is his theory of a succession of worlds with the views of the problems of evil, the devil and eternal punishment which it logically involves and in fact was designed to solve. That there are difficulties in Origen's view is candidly admitted, but Dr. Inge concludes that 'on the whole no other view is more free from objections.'

In these days when manifold 'irrationalism' has run riot in politics, art, and even religion, it is refreshing to find that a strong voice like Dr. Inge's is raised in defence of reason. 'To disparage reason,' he maintains, 'is blasphemy against the Holy Spirit, whose gifts are wisdom and understanding, counsel and might, knowledge and the fear of the Lord. In this faith Origen lived, worked, suffered and died.' W. D. NIVEN.

POLITICAL RELIGION AND SCIENTIFIC FAITH.

History is on our Side, by Dr. Joseph Needham, F.R.S. (Allen & Unwin; 8s. 6d. net), uses the title of one of the papers bound up in this volume. While some are noted as revised in 1944 they date mostly from a few years earlier, and one wonders whether the author would still abide by the optimism which finds in evolution 'the measure of man's greatness now and the guarantee of untold greatness to come'; or by the quite unhesitating judgment that under Communism the 'dictatorship of the proletariat' is a definitely temporary expedient, to fade out as it becomes needless in the class-less State.

Certain of the papers stand apart in their own right—the delightful essay on Cambridgeshire, the careful account of the Nazi's attack on scientists, the brilliant little paper on the fading distinction between form and matter, with its account of some of the latest work on 'liquid crystals' and viruses, and the tribute to Pavlov. The majority of the papers, however, do justify the sub-title, 'a contribution to political religion and scientific faith,' and the book will bring home to the theologian how different is the twentieth-century attitude of much scientific thought about religion to the former merely critical and negative position.

Dr. Needham regards science and ethics as pointing directly to Communism, and he sees Communism not as hostile to the realistic and ethical core of Christianity, but rather as the vehicle which can conserve all its spiritual value while the Church and its theology become obsolete. This involves a reading of Christianity which treats the traditional cultus and dogma quite sympathetically as well as critically, but as part of the social and economic life of the past rather than as an achievement of permanent validity. His ethical and religious passion is satisfied with devotion 'to the cosmic process as it manifests itself in evolving human society, not caring if we perish in this cause, a holy and living sacrifice.'

The criticism of past Christianity, implicit in his insistence on 'political religion,' is to be accepted in accordance with the Marxian identification of theory and practice. But it can hardly be admitted that the phrase, 'scientific faith,' uses the word faith with the same content as Christianity.

R. W. STEWART.

LUTHER AND MELANCHTHON.

In view of present theological tendencies it is of importance to ascertain the relation between Luther the reformer and Melanchthon the humanist. If we mistake not, it has been usual to say that at first Melanchthon was dominated by Luther, but that after Luther's death there was an appreciable change in Melanchthon, reflected in the later editions of the 'Loci.' But this way of putting it would not commend itself to Dr. Franz Hildebrandt, now a Pastor and Lecturer at Cambridge. In a book entitled, *Melanchthon:*

Alien or Ally? (Cambridge University Press; 8s. 6d. net), he maintains, in a forcible though sometimes cryptic style, that in trying to relate the doctrine of saving grace to elements outside the 'inner circle' of the evangelical faith Melanchthon proved the stronger influence upon the development of Lutheranism; with the result, however we may dislike it, that we are all children both of the reformers and of the humanists, and that their combined influence has shaped our modern thinking more than anything else. Accordingly, our author would deprecate the 'purist' tendency of modern Protestant theology, which would eliminate all humanist elements from Reformation doctrine. It is even trying to clear Luther and Calvin themselves from the rudiments of 'natural revelation.' Melanchthon is no alien, he would say, whose voice is to be ignored as an unauthentic voice in Protestant theology; rather he is an ally, and has the native accent.

After stating the intricate problem of the friendship between Luther and Melanchthon Dr. Hildebrandt proceeds to examine the five main concessions made by Melanchthon to the elements of tradition, reason, law, power, and opposition. Each of these headings, as he claims, reflects in some measure one of the inter-Lutheran controversies of the sixteenth century and still provides the key to central issues in Lutheran dogmatics.

It is an able and scholarly book and would repay attentive reading. Its appeal is more to the expert than to the ordinary reader. Even the expert might desiderate some attempt on the author's part to gather up his results. As it is, the book as a whole, not to speak of its several chapters, ends somewhat abruptly and the reader may be left with the sense of its inconclusiveness.

W. FULTON.

Baptism and Confirmation (Church Book Room Press; 1s. 6d. net) is a review, from the Evangelical standpoint of the Church of England, of current practice in respect of those two rites. The review is made in the light of history and doctrine. The editor is the Rev. Canon M. A. C. Warren, D.D., and there are five contributors besides himself. The articles are written in view of the widespread anxiety in the Church of England at what has come to be known as 'indiscriminate baptism,' and in view also of the debate as to the proper relation of Baptism to Confirmation. On this subject one of the contributors, the Rev. J. P. Hickinbotham, concludes as follows: 'The justification of Infant Baptism depends upon its being regarded as valid and effective in itself but as incomplete until rounded off by Confirmation, and the proper place for the renewal of Baptismal vows is at Confirmation.' He declares that a 'treasure' has been missed alike by the Free Churches and the Eastern Church, 'who leave Infant Baptism incomplete because no integral part of the rite takes place when conscious faith is reached,' by the Roman Catholic Church, 'which virtually treats Infant Baptism and Confirmation as separate Sacraments and therefore has no New Testament warrant for either of them,' and by the bodies that practise only Adult Baptism, 'who have failed to secure expression for the New Testament teaching on the position of children as members of the family of God.'

It has been maintained that Rembrandt was the greatest painter the world has yet seen, and even if that statement be challenged it will leave him in a high position. We shall, then, welcome Professor Franz Landsberger's sumptuous production, *Rembrandt, The Jews and the Bible* (Jewish Publication Society of America, Philadelphia; $3.00). The most striking feature of the volume is to be found in the illustrations, which reproduce a number of pictures and sketches. The letterpress includes a brief life of the painter and a systematic account of those works which dealt with Jewish personalities and life, and with Biblical subjects. The book is both instructive and ornamental.

Christianity Rightly So Called (Presbyterian and Reformed Publishing Co., Philadelphia; $2.00), by the Rev. Dr. Samuel G. Craig, has been published because of the author's conviction that whatever may be thought of the truth or value of Christianity, there is no reason why men should be in doubt as to its essence. It is a conviction that has impressed itself upon him as he has been engaged in editorial work (as editor first of 'The Presbyterian' and later of 'Christianity To-day'). He regards the question of the essential nature of Christianity as an historical one. The answer to it should accordingly be sought in the field of history. In that field his sympathies are with Protestant Evangelicalism rather than with Greek and Roman Catholic Sacerdotalism; and, further, within Protestant Evangelicalism, with Calvinism rather than with Lutheranism or Wesleyanism. In fact, he is an admirer of and debtor to that great Calvinistic theologian of a former generation, B. B. Warfield. And in his attitude to the Bible he is under the influence of the older Calvinistic theology and may be rightly named a Fundamentalist. But while many in the Calvinistic tradition would not subscribe to his views on the trustworthiness of the Bible they would be inclined to accept his definition of the Christian religion: 'Christianity is that ethical religion that had its origin and that has its continuance in Jesus Christ conceived as a God-man; more particularly is it that redemptive religion that offers salvation from the guilt and corruption of sin through the atoning death of Jesus Christ and the regenerating and sanctifying influence of the Holy Spirit.' It is a definition that, in Dr. Craig's opinion, would be acceptable to Calvinists and Lutherans, Wesleyans, Greek and Roman Catholics alike. Anglicans as such do not appear to fill a distinctive place in his theological picture.

The Congregational Quarterly for July 1946 contains an article by the Rev. George Johnston,

Minister of The Martyrs Church and Parish, St. Andrews, in which the Continuity of the Church is presented in an able and scholarly exposition from the standpoint of the Reformed Faith; also one by the Rev. Leyton Richards, formerly Minister of Carrs Lane Church, Birmingham, in which there is a topical discussion of State Compulsion, and more especially of Conscription, from a Christian standpoint. But perhaps the most valuable article, as covering fresh ground, is from the pen of the Rev. E. L. Allen, Lecturer in Theology in the University of Durham; it institutes a comparison between contemporary thinkers of the Danish Church in the nineteenth century, Grundtvig and Kierkegaard —a comparison that favours the lesser known of the two.

RELIGIOUS BOOKS: SHORTER NOTICES.

1. **General.** *Light through the Cloud,* by L. A. G. Strong (Friends' Book Centre; 5s. net), is an account of the Retreat at York where mental healing is practised under the auspices of the Friends. Mental healing deals with body *and* soul. The author visited the Retreat and saw the method at work and here (in a beautifully produced book) gives a very favourable account of it.

Health and the Quaker Way of Life, by Howard E. Collier, M.D., Ch.B. (Friends' Book Centre; 6d.), counsels men on how to find health, positive, full and abundant, and shows that the Quaker way of life is a health-giving way of life. It is on something of the same lines as the previous book.

The Appeal of Quakerism to the Non-Mystic, by William Littleboy (Friends' Book Centre; 6d.), contends that God speaks to all men, not only to the saint.

The Christian in the State, by Mr. Alan G. Knott, B.Sc. (Fellowship of Reconciliation), is an exposition of Ro 13^{1-7} (which seems so strongly to exclude Pacifism), by a Pacifist.

Foreign Occupation as an Ethical Problem, by Professor L. J. Van Holk, D.D. (Lindsey Press; 1s. net), discusses the many ethical situations into which the German occupation of a country brought its citizens. This is both an interesting and an enlightening book.

Welcome Home: The Church and the Returning Ex-Service Men and Women, with a Foreword by the Archbishop of Canterbury (S.P.C.K.). *Welcome Home,* a little book of Greeting and Thanksgiving, by the Rev. Leslie F. Church, B.A., Ph.D. (Epworth Press; 3s. 6d. net). *When They Return, The Church and Demobilization,* 'being the Report of the Bishop of Ripon's Commission, set up to consider the welcome and reception of those returning to civilian life, and into the Family of the Church' (Church House, Knaresborough; 1s. net). These three books are all concerned with what the churches should *do* to make the men feel they are honoured. The last of the three is the most thorough; the second will appeal most to Free Church people; the first will be helpful to people of all the churches.

Glorious Banner, by Mr. J. Percival Davies (Pendle Books, Heys Farm Guest House, West Bradford; 2s. net). We must fight under a purified Christianity if we are to win the peace. 'Christianity' has failed because there is so much in it that is not of Christ—Judaism and Paganism. We want a new and simple faith in God that is not clogged by unchristian tradition.

Life at its Best, by H. L. MacNeil, B.A., Ph.D., LL.D. (Ryerson Press, Toronto), is a 'vital approach to Real Religion.' The booklet contains the substance of sermons preached in a Baptist Church in Toronto. The sermons were a connected series with two ideas, life as a school and faith as a basic factor in all living.

For Our Times is a fascinating account of the work of the British and Foreign Bible Society (6d.). It is a fairly substantial volume and all interested in the Society and its work will be glad to have this vivid narrative.

2. **Chiefly Sermons.** The Rev. Leslie Weatherhead's latest book is a selection of City Temple discourses. As we should expect, they are all good. One interesting departure may be noted. The preacher on one occasion took as his subject 'The City Temple at Worship' and explained in detail the order of service and why this and that were included. On another occasion he took 'The City Temple of the Future' and gave his vision of what the new City Temple would, he hoped, be like. But for the most part the sermons are typical utterances of their author, able and evangelical. The title is *The Significance of Silence* (Epworth Press; 7s. 6d. net).

The Gospel of the Glory of Christ, by Crete Gray and J. W. Waterhouse (Epworth Press; 1s. 6d. net), is a study of the Nicene Creed, telling the story of how it came to be made and expounding its language. A useful book.

The Goodness and Severity of God, by the Rev. G. N. M. Collins (Inter-Varsity Fellowship; 1s. net), is a statement of traditional Calvinistic theology. Earnest and competent.

Stewards of the Mysteries of Christ, by the Rev. W. N. Pittenger, S.T.M. (Cloister Press; 50 c.), is a discussion of the priesthood in the Church designed to win recruits to the ministry. Very earnest and with a sense of the greatness of the priestly office.

Protestants and the Life of To-day (Lindsey Press; 1s. net), by Raymond V. Holt, M.A., B.Litt., Principal of the Unitarian College, Manchester. As might be expected, a very able, moderate, and exhaustive study of the limitations and defects of Protestantism, with a competent statement of its contribution to Christian thought and life. *World Citizenship,* by the same author and publisher (9d.), is a plea for the recognition of our common humanity as children of God with God's spirit in us all. This will help to solve our world problems.

3. **For Youth.** *Young People's Concise Guide, 1946,* is a volume for the service of youth in Bible Classes, Discussion Groups, and similar gatherings. It is edited by Mr. E. H. Hayes and published by the Religious Education Press at 4s. 6d. net. The name of Mr. Hayes will lead readers to expect

adequate, interesting, and useful guidance on how to teach the subjects chosen. He himself does not write the lessons in this volume but the method is his and the result is very much what he would have produced. It is all very good and very helpful to teachers.

Christian Faith and Practice, by the Rev. J. W. Muggoch, B.D. (Church of Scotland Book Depot). This is the fourth year subject of the well-known Church of Scotland Bible Class Course. It is divided into three parts: the Christian Faith, the Christian Sacraments, and the Christian Life. A very useful and careful bit of work. All teachers of Bible Classes should have it.

The Jig-Saw Family, by Professor Norman Snaith (Epworth Press; 6d.). Broadcast talks on family life. Chatty and frank. All the family ghosts and snags and skeletons are here. A most useful and practical guide to living with others.

Thinking Things Out, Talks about God and You, by Mr. William N. Carter (Religious Education Press; 1s. 6d. net). Apologetic talks for senior boys and girls on all the great problems of religion and life. Such books are always needed, and good ones, like this, are a real gift.

A Prayer Project for Juniors and Young Seniors, by Miss J. M. Macdougall Ferguson (Religious Education Press; 6d.). Self teaching on Prayer, with specimens of the prayers written by the children. These are certainly remarkable.

A series of quite delightful booklets for children, on Workers in the Bible, Beasts in the Bible, and the story of Bread, all charmingly illustrated, is issued by the Religious Education Press, which also issues a series of religious plays, specimen services for the Church year, and Carol services.

4. **Devotional.** *Hold the Faith*, by Mr. Gordon Harman, M.A. (Inter-Varsity Fellowship; 1s.). Introducing Bible Study, the Life of our Lord, the Apostolic Period in Acts, and selected Epistles are briefly annotated. You get explanatory notes as you read and so you are led on to further study.

Spiritual Secrets, compiled by Mr. Percy O. Ruoff (Marshall, Morgan & Scott; 5s. net), contains the marginal comments which Bishop Taylor Smith wrote on his Bible. They are the 'spiritual secrets' of a singularly devout man. There is a specimen page of his Bible reproduced with the comments in his own writing. A revealing and spiritually helpful book.

Why Revival Tarries, by Mr. Thomas Ashbridge (Pickering & Inglis; 1s. 6d. net). God waits to be proved.

Healing through Prayer, by the Rev. Leslie D. Weatherhead, M.A. (Epworth Press; 1s. net). One of the 'Spiritual Healing Booklets.' The City Temple has a work of this kind, associated with the Psychological Clinic. Mr. Weatherhead discusses in a perfectly frank way the whole subject, its difficulties, its possibilities. The subject is a live and urgent one and this pamphlet will help to put it in its right light.

His Touch has still its Ancient Power, by Mr. Thomas B. Rees (Pickering & Inglis; 3s. 6d. net). A series of devotional addresses claiming for our Lord the power to-day which He exercised on earth. Lieut.-General Dobbie writes a prefatory commendation.

What Makes Happiness, by Mr. Colin G. Ley (Epworth Press; 1s. net). The obvious religious sources of happiness. There is a discussion of the place of 'amusement' in a religious life.

To the Uttermost: Commemorating the Diamond Jubilee of the Southport Methodist Holiness Convention, 1885–1945 (Epworth Press; 2s. 6d. net). There are seven contributors to this book, which is partly historical and partly expository.

5. **Apologetic.** *Christianity in Crisis*, by the Very Rev. Eric Montizambert, Canon of Grace Cathedral (Cloister Press, Louisville, Ky.; $2.00). Christianity is always in crisis, but the present is one of the most serious in history. The collapse of Christianity as a world force would mean the destruction of the democratic way of life, because it would mean the destruction of the idea of man as a being of worth as the child of God. This book by a well-known American author is a defence of essential Christianity and its claims to world influence.

Interpreters of Reality, by the Rev. Gwilym O. Griffith (Lutterworth Press; 5s. net), is called 'a Comment on Heracleitus, Lao-Tse, and the Christian Faith.' It is a most interesting book, with the central thought, that God is in all great men. The author finds Him in Heracleitus and Lao-tse. The Greek philosophers were critics of Greek civilization just as the prophets were of Hebrew civilization, and the wonderful sixth century B.C. saw not only Jeremiah and the Second Isaiah but Buddha, Zarathustra, Lao-tse, Confucius, Pythagoras and Heracleitus. All the great prophets took the side of a Divine Order as against a civilization that makes its own values and follows its own way. An original and everywhere rewarding book.

The Faith of a Christian, by the late Dr. A. W. Harrison (Methodist Youth Department; 2s. net). Good lectures on Christian Doctrine. The subjects are suggestive and arranged in a novel way. There are useful directions on how to employ the book, and the book itself has qualities of freshness and comprehensiveness that will commend it as a teaching manual.

Idealism and Realism, by Principal Robert Nicol Cross, M.A. (Lindsey Press; 1s. net). The main truth contended for here is that truth is found, not so much in a middle way between extremes but in the combination of the truth in the extremes. When this way is found we can (and we do here) study its application to individual problems, like the nature of man, the individual and society, and human freedom.

A Sense of Direction, by the Rev. L. E. H. Stephens-Hodge, M.A. (Inter-Varsity Fellowship; 1s. net), is a study of Christian doctrine from a fundamentalist point of view. It defends the verbal inspiration of 'the original text' of the Bible. Where is that elusive item to be found?

The 'Son of Man' Sayings Relating to the Parousia.

By the Reverend Principal Vincent Taylor, D.D., Wesley College, Headingley, Leeds.

I.

In this article I desire to set out a hypothesis to which sufficient attention has not been given. I do not necessarily accept it myself, but I present it because I think that progress in solving a very difficult critical problem may be secured by discussing it. Broadly stated, the hupothesis is that the 'Son of Man' sayings relating to the Parousia belong to the *earlier* part of the Ministry of Jesus and represent a stage which was subsequently passed in His thought and teaching.

As is well known, these sayings stand, in the main, in the later chapters of the Gospels, where they describe a Parousia which has yet to be fulfilled; they voice the eschatological hope, not only of primitive Christianity, but of Jesus Himself. This representation raises the most serious difficulties, and all the more in view of the growing importance which modern criticism is attaching to the 'Son of Man' sayings relating to the Passion. If it be true, as I have no doubt it is, that Jesus reinterpreted the idea of the Son of Man in terms of the doctrine of the Suffering-Servant of the Lord, is it not strange that con currently and subsequently He should have uttered other sayings about the Son of Man which lack this original note and, on the contrary, are more closely in line with conventional Jewish expectations? It has been commonly held that these sayings express His confidence of triumph over suffering and death. There is much force in this contention, but it is subject to two disabilities. First, as thus understood, these sayings are doublets of His prophecies of resurrection, and it is not easy to harmonize the two. Secondly, it is just in these 'Son of Man' sayings relating to the Parousia that the impression is received that Jesus is speaking of some one or something other than Himself. By the coming of the Son of Man in glory with the angels of God does He mean Himself? It is, I think, reasonably clear that if the chronological order were: (1) Son of Man sayings relating to the Parousia, and (2) Son of Man sayings with reference to suffering, we should have the basis for an intelligible order of development in describing the life and teaching of Jesus. The history of criticism, however, supplies many warnings against premature attempts to sketch the career of Jesus, which ought to put us on our guard against doctrinaire methods. The fundamental appeal is to the evidence.

The Synoptic evidence is striking. If we collect all the sayings concerning the Son of Man which have an eschatological setting, placing in brackets those which for various reasons are of doubtful historical value, the list is as follows: Mk (8^{38}) 13^{26} 14^{62}, Lk 12^{40} 17$^{22.\ 24.\ 26.\ 30}$ 18^{8b} 21^{36} 22^{69}, Mt 10^{23} (13$^{37.\ 41}$) (19^{28}) 24$^{27\ (30)\ 37.\ 39.\ 44}$ (25$^{31f.}$).

Some comment on the bracketed sayings is clearly necessary. Mk 8^{38}, which speaks of the coming of the Son of Man 'in the glory of his Father with the holy angels,' is open to objection because the parallel saying in Q, Lk 12$^{8f.}$ = Mt 10^{32}, while eschatological, lacks this reference to the Parousia. Mt 13^{37} and ^{41} belong to the exposition of the Parable of the Tares. We should be on uncertain ground in using Mt 19^{28} ('in the regeneration when the Son of man shall sit on the throne of his glory') because the parallel saying on 'Thrones' in Lk 22^{30} lacks the passage quoted, and in any case does not assert, though it may imply, the Coming of the Son of Man. Mt 24^{30} and 25^{31f} are coloured by imagery from the Similitudes of Enoch, and it is difficult to decide how far they preserve the *ipsissima verba* of Jesus. Without wishing to imply that the last word has been said about Mk 8^{38}, Mt 19^{28}, 24^{30}, and 25^{31f}, we shall do well to set these sayings aside for our immediate purpose.

It may occasion surprise that Mt 10^{23}: 'Ye shall not have gone through the cities of Israel, till the Son of man be come,' is not included in the list of doubtful sayings. It is possible, however, that in summarily rejecting the authenticity of this saying modern criticism has been influenced too much by the use made of it in Schweitzer's theory, and has acquiesced too readily in the view that it reflects the historical situation when Matthew wrote, with the result that valuable evidence is lost for the purposes of historical reconstruction.

Turning to the sayings in the list which remain, we find that most of them appear in the Apocalyptic Discourses of Mk 13, and Lk 17, or are appended thereto in Matthew or Luke. If such passages are underlined the list is as follows: Mk 13^{26} 14^{62}, Lk 12^{40} 17$^{22.\ 24.\ 26.\ 30}$ 18^{8b} 21^{36} 22^{69}, Mt 10^{23}

$24^{27.\ 37.\ (39).\ 44}$. If, further, we arrange the sayings according to the sources, Mark, Q, M, and L, the results are more suggestive still :

Mk : 13^{26} 14^{62} (=? Lk 22^{69}).

Q : Lk 17^{24}=Mt 24^{27}.
Lk 17^{26}=Mt $24^{37\ (39)}$.
Lk 12^{40}=Mt 24^{44}.

M : Mt 10^{23}.

L : Lk 17^{22} (?Q).
Lk 17^{30} (?Q).
Lk 18^{8b}.
Lk 21^{36}.

All the Matthæan passages are determined, in context, by Mk 13, and the same is true also of Lk 21^{36} as this saying is commonly explained. *The Apocalyptic Document embedded in Mk* 13 *is a lodestone which has attracted to itself the majority of the sayings about the Coming of the Son of Man.* A parallel process can be seen in the Apocalyptic Discourse in Q (Lk 17). If, moreover, as I think, a third Apocalyptic Discourse is the basis of Lk 21, this also has drawn to itself Mk 13^{26} in Lk 21^{27}. In short, all the sayings which speak of the Parousia of the Son of Man, except Mk 14^{62}, Mt 10^{23}, Lk 12^{40}, and 18^{8b}, stand in Apocalyptic Discourses. This fact is highly significant ; for it is certain that all these discourses are artificial compilations. The presence in them of the sayings in question gives us no assurance that they belong to the period shortly before the Passion. They can have been uttered *at any point* in the Historic Ministry.

But this is not all. Of the four remaining sayings only two, Mk 14^{62} and Mt 10^{23}, are connected with a definite historical situation, the former with the Trial before Caiaphas, the latter with the Mission Charge to the Twelve. These Sayings will call for further consideration. The other sayings, Lk 12^{40} and Lk 18^{8b}, are attached to Parables. Lk 12^{40} : 'For in an hour that ye think not the Son of man cometh,' is the climax to the Parable of the Thief at Midnight. It may have been current as an isolated saying (cf. Easton, *St. Luke*, 206), but even if it belongs to the Parable, we do not know when it was spoken. Matthew (24^{42-4}) inserts this Parable into the framework supplied by the Apocalyptic Discourse of Mk 13. Lk 18^{8b} : 'Howbeit when the Son of man cometh, shall he find faith on the earth ?', is loosely appended to the Parable of the Unjust Judge. It 'strikes a different note from the urgency of the preceding parable' (Creed), and it is explained as a redactional supplement by Bultmann, Klostermann, and other commentators. Accordingly, from the investigation as a whole, we reach the conclusion that, *with the exception of Mk* 14^{62} *and Mt* 10^{23}, *no 'Son of Man' saying relative to the Parousia need be assigned to the last stages of the Ministry, but may equally well belong to any stage, even the earliest.* To this conclusion the exceptions, Mk 14^{62} which stands at the end, and Mt 10^{23} which may belong to the middle period, are of such interest and importance as to demand separate and fuller consideration.

II.

Mk 14^{62} and its Synoptic parallels read as follows :

Mk 14^{62} : 'I am : and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.'

Mt 26^{64} : 'Thou hast said : nevertheless I say unto you, Henceforth (ἀπ' ἄρτι) ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.'

Lk 22^{69} : 'But from henceforth (ἀπὸ τοῦ νῦν) shall the Son of man be seated at the right hand of the power of God.'

The agreement of Matthew and Luke in describing a state which will obtain 'henceforth' raises the possibility that a parallel phrase also stood originally in Mark, where it is read by sy^{s} (cf. Glasson, *The Second Advent*, 65–8) ; but, in any case, this independent agreement implies that so the saying was interpreted in the earliest times. Moreover, if Lk 22^{69} belongs to a Passion Narrative independent of Mark, we have primitive testimony to a text which did not speak of a coming with the clouds, but of the triumphant session of the Son of Man on high at the right hand of God. Even, however, if we accept the Markan version of the saying, it by no means follows that Jesus promised to Caiaphas a *spectacular* return of the Son of Man to earth. Doubtless it was in this sense that the Early Church interpreted the saying, and probably Mark himself read it so (cf. 8^{38} 13^{26}). By such an interpretation the Apocalyptic hope of the first Christians was fed, and in consequence of it, we may infer, the Son of Man sayings relating to the Parousia were collected and placed in the Apocalyptic Discourses of Mk 13, Mt 24, Lk 17, and 21, in which they now appear. But what did Jesus Himself mean by His words to Caiaphas ?

We shall be on surer ground if we begin, not with the exegesis of Dn 7^{13}, but with the historical circumstances in which Jesus stood before the High Priest. There death stared Him in the face, and with it, judged by every human standpoint, the ruin of His hopes for the Kingdom and the final disproof of His claim to be the Son of Man. Nevertheless, in that tragic hour Jesus refuses to despair. To the question : 'Art thou the Christ, the Son of the Blessed ?', He answers with a

confident 'I am,' or, if with early MSS. we read σὺ εἶπας ὅτι ἐγώ εἰμι (Θ fam. ˆ 13 472 543 565 700 1071 geo arm Or), 'Thou hast said it thyself.' Not content, however, with an affirmation, He boldly declares that the two Old Testament prophecies, Ps 110^{1} and Dn 7^{13}, will be manifestly and speedily fulfilled. We have no right to infer that ὄψεσθε necessarily implies a spectacle visible to the eye (cf. Dt 28^{10}, Ps 49^{10}, Ps 89^{48}); it can refer to what will be perceived in the order of God's working. And, if we have to choose which of these alternatives is most accordant with the mind of Jesus as we find it revealed in the Gospels, and especially when He interprets the Old Testament, there can be no doubt where our preference must lie. Dr. Glasson has done us a service in reminding us that the vision of Dn 7 does not describe a descent to earth, but the coming with clouds of one 'like unto a son of man' to the Ancient of Days to receive dominion and glory *and a kingdom*. We do not need to think of Jesus, like a modern commentator, penetrating to the original meaning of Daniel. We have rather to confess that, under eschatological presuppositions, we ourselves have misread Daniel, and that his plain meaning was visible to the eyes of Jesus. What He means, in addressing Caiaphas, is that, despite appearances, He is not self-deceived; He will be glorified and the Kingdom will come. This interpretation does not imply that the real basis of the Advent Hope is mistaken, and that, in some way unknown to us, Jesus will not make Himself known to His own; it does mean that what the Early Church believed, and what the disposal of the Parousia sayings in the Gospels suggests, are perversions of His confident prophecy of Messianic triumph.

In turning to Mt 10^{23}: 'Ye shall not have gone through the cities of Israel, till the Son of man be come,' we face a different and more difficult problem. In recoil from Schweitzer's use of this saying, modern criticism has settled down to the conviction that the saying represents the ideas of the Early Church rather than the words of Jesus, and that it was formed in the stress of controversy between St. Paul and the Church of Jerusalem. It may be that the time has come to revise this interpretation, and that, in accepting it too readily and without qualification, we have lost the key without which the Son of Man sayings remain an insoluble problem; in short, that we have destroyed important evidence.

The view maintained by Streeter, Manson, C. J. Cadoux, and other scholars that Mt 10^{23} echoes the controversy between the Jewish-Christian and Gentile-Christian sections of the Primitive Church, and was perhaps modified thereby, need not be questioned. In compiling the Mission Charge to the Twelve from Mark, Q, and M, Matthew cannot have been unmindful of existing conditions and those which had obtained in the preceding decades; and we need not doubt that Mt 10^{23} was quoted and re-quoted in the Gentile controversy. If so, the saying must have been current in the period *c.* A.D. 50, and is probably much older. Used in controversy it must have been re-interpreted: Jesus had promised that the Son of Man would come before the cities of Israel were evangelized; wherein lay the justification for the Gentile Mission? So Jewish-Christians may have argued during the Council of Jerusalem! Re-interpretation, however, is one thing; invention another. A saying unfulfilled in the experience of the Twelve to whom it was first spoken might be given a new meaning in the light of a later day. But would it have been *invented* for this purpose? It is one thing to overcome an embarrassment left by an unfulfilled prophecy, quite another thing to create historical difficulties by inventing an assurance to the Twelve at variance with fact. The presumption is, that not only is the saying early, but that it is original, and that it has survived only because it was given a new application.

III.

To what conclusions does the evidence, as discussed above, point? A decisive answer is not possible, but the following inferences deserve consideration.

(1) The evidence which has been used to connect the Parousia sayings with the closing days of the Ministry is very uncertain. Mk 14^{62} may be cited as indicating that some of these sayings belong to that period, but in this case they must be interpreted in harmony with the declaration to Caiaphas.

(2) Mt 10^{23} suggests that most of these sayings belong to the Galilean Ministry, that is, to a period when the Coming of the Son of Man was thought to be imminent. Unfortunately, no agreement has been reached among New Testament scholars on the genuineness of this saying, and the tendency is to regard it as unauthentic.

(3) If the sayings are early, it may well be that the communal interpretation of the Son of Man was uppermost in the mind of Jesus; in other words, by the coming of the Son of Man He meant the establishing of the Elect Community to whom the Kingdom is given. Without exegetical violence this meaning can be found in Lk $17^{22.\ 24.\ 26.\ 30}$; in Lk 12^{40} and 21^{36}; in Mt 10^{23}, and possibly, but more doubtfully, in Lk 18^{8b}. Most of these sayings have to do with a 'day' or an 'hour,' and are in harmony with the dramatic

announcement: 'The Rule of God is at hand,' with which Jesus began His Ministry and which the Twelve proclaimed during their campaign to the cities of Israel.

(4) There would be no difficulty in relating the stage of thought presumed above to those in which He applies the title 'Son of Man' to Himself, and, after Cæsarea Philippi, re-interprets it in terms of the idea of the Suffering Servant; for, in a manner strange to the modern man, the prophetic consciousness moves easily between the communal and personal aspects of great ideas. Even around the sayings relating to suffering, personal as they are, there is a communal aura, nor is the possibility excluded that the divine community was in His mind when He stood before Caiaphas.

What is urged above is not proof, but there is one further consideration which might turn the scale. Has criticism made enough of the Mission of the Twelve? The decisiveness of this event is hidden from the eyes of the ordinary reader of the Gospels because Mk 6^{7-13} is a mere envelope enclosing the Mission Charge transmitted to the Evangelists in Mark, Q, M, and L. If we study the Charge itself, we cannot fail to be impressed by its dramatic character. 'The missionaries are to be like an invading army, and live on the country' (Manson, *Mission and Message of Jesus* 473). Like Gehazi of old on his ministry of life and death (2 K 4^{29}), they are to salute no man by the way. Eating and drinking are secondary matters. The supreme business is to announce the speedy coming of the Kingdom. So tense is the feeling that during their absence Jesus sees in vision Satan fall like lightning from heaven (Lk 10^{18}). Is not the mission of the Twelve a dividing line as certain as Cæsarea Philippi itself? And to this degree was not Schweitzer right?

In the Study.

Virginibus Puerisque.

A Few Farthings.

By the Reverend Charles M. Hepburn, B.D., Crieff.

'She threw in two mites, which make a farthing.'—Mk 12^{42}.

In Parliament not so long ago a Member of Parliament asked the Chancellor of the Exchequer, the Cabinet Minister who helps to decide our taxes, whether he would now do away with farthings, since they were of extremely little value. In answer to which the Chancellor said he would not, for to take them away might cause hardship to many poorer persons who needed them for buying bread.

Now the farthing is rather a neat coin with rather a charming and dainty design upon it, the image of what is, I suppose, our smallest British bird, the wren. All the same I think that those who chose it missed a chance of one still more imaginative and interesting. I wonder why no one thought of suggesting putting on it a picture of two sparrows, a reminder of one of the most familiar remarks of our Saviour, 'Are not two sparrows sold for a farthing?'

On another occasion, too, a farthing is mentioned in the Scriptures. Once Jesus was sitting in the porch of the Temple, where the plate for the offering was, watching the people passing in. Some He saw putting in much. And then, it says, He saw a poor widow slipping in just 'two mites, which make a farthing.' Not much of an offering, was it? Well, it didn't look like that to our Saviour. When He had seen it, He turned to His disciples and said that her giving had been the greatest of all, because, poor as she was, she had put in all she had.

It reminded me of another incident that isn't recorded in the Bible. At the time when Dr. Barnardo was a young medical student, and hadn't started his orphan homes, he was asked to tell at a meeting one night about the work he had been doing among the street boys. All who heard him were very moved. At the end of the meeting a young maid-servant approached nervously and pressed a small package into his hand, saying, 'It is all I have been able to save from my small earnings, but I want you to have it for your work.' It was the first public money he had ever received, and on reaching home that evening and opening the package he found inside it 6¾d., all in farthings.

Now although these gifts were very, very small in amount, a few farthings merely, something made them great. And what was it? It was this, that they cost the givers so much, for they were all they could give. And whether of money or other things or in fact of ourselves that's the sort of giving that Jesus Christ commends in us, the giving that means some sacrifice. Some one has laid down this rule, which is, I think, worthy of being remembered: 'God doesn't judge by how much we give, but by how much we have left.'

Healthy Fear.

By the Reverend Ironside Simpson, M.C., B.D., S.C.F., Senior Chaplain 51st (Highland) Division, B.A.O.R.

'The fear of the Lord is the beginning of wisdom.'—Ps 111^{10}.

I remember one day at the close of the North African Campaign sitting in the desert having a

meal with some officers, when all of a sudden one of those who was present let out a piercing yell, and fell backwards off his jerrican on to the sand. The rest of us of course started up in alarm wondering what on earth had happened, and then the cause of the disturbance came to light. An enormous spider had been crawling up his leg—up his bare leg—and had reached his thigh before he happened to notice it. No doubt you remember how :

Little Miss Muffett
Sat on a tuffet
Eating her curds and whey.
There came a big spider
And sat down beside her
And frightened Miss Muffett away.

But this was worse than anything Miss Muffett had to put up with, because *he* was a desert spider —a huge fellow, a fat fellow, an enormous fellow, with long hairy legs, a spotted tummy, and eyes on the end of stalks ! So perhaps it wasn't altogether surprising that this officer got such a fright.

And yet when you come to think of it, here was a soldier who had often been in terrible danger without ever showing a sign of fear, terrified because of a poor old spider, who was even more frightened of him than he was of it, and who was now running away over the sand just as fast as his hairy old legs could carry him.

And it seems to me that this is no isolated case. People are often afraid of the wrong things and get into a panic over nothing at all. I have known boys and girls, for example, who were afraid of the policeman, because some foolish person had made him out to be a sort of bogey-man. And I have known people, grown-up people too, who were afraid over nothing at all—on a winter's night, for example, when they went upstairs to bed after reading a spooky story. They looked behind the door, and they peeped below the bed, and then they slipped between the sheets, and sat BOLT UPRIGHT if they heard any creaks or bumps. And what was there to frighten them, I wonder ? Why nothing ! Absolutely nothing ! Yes, how often boys and girls, and men and women, are afraid of the wrong things, and worry their heads when there is really no need to do so.

But there *is* such a thing, you know, as a healthy fear. There are times when it is really quite wise to be afraid.

(1) There is a healthy fear, for example, that prompts us to look right and then left before stepping off the pavement into the street.

(2) Then, again, the fear of temptation is a healthy fear. The boy or the girl, the man or the woman, who's a bit cocksure that temptation can't touch *him*, is heading for certain disaster. It's the fellow who knows his weaknesses and is constantly on guard in case they should get him down, who is most likely to make a success of life. I always remember the answer one soldier gave when some of his comrades were pressing him to have a drink. ' Sorry, you chaps,' he said, ' but *I'm afraid to.*' He knew from past experience that he couldn't trust himself to ' have a drink ' and let it go at that. So the only thing for him to do was to cut it out altogether. And that I venture to suggest was a healthy fear. We should all be afraid of the temptations which we find it specially difficult to resist.

(3) Or to take another illustration. There is a healthy fear which makes us a little afraid of hurting anybody we love. When we were very young we did what we were told, perhaps because we were afraid of the consequences if we disobeyed our parents or our teachers. Later in life we begin to lose that fear, but another and a healthier fear comes to take its place—the fear of doing something or of saying something which would grieve the hearts of those who are older and wiser than we are, who care for nothing so much as our welfare.

(4) And along that same line I am going to argue that the healthiest fear of all is the fear of God. ' The fear of the Lord,' we read, ' is the beginning of wisdom.' In the light of what Christ has taught us, I don't suggest that we ought to be afraid of God in the same way as a slave might fear his master. But I do say that we ought to be afraid of doing anything which might wound the fatherly heart of God who loves us—the hasty word, the quarrelsome temper, the mean action, the sort of thing which prompts us afterwards to say, ' *I'm afraid* I've hurt you ! ' ' *I'm afraid* I was a bit hasty ! ' ' *I'm afraid* I feel just a wee bit ashamed of myself ! ' It takes a big-minded person, a wise person, to confess that he has been at fault, but nothing so endears us to our fellows, and nothing, I am sure, endears us more to God.

The Christian Year.

SEVENTEENTH SUNDAY AFTER TRINITY.

The Canker of Self.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW.

' Whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.'—Lk 14^{11}.

It is common knowledge that men will do in company, or in a mob, what they will not do when alone. Courage is catching—so is cowardice. Good manners are infectious—so is boorishness. Jesus has just witnessed an example of this. He has been a guest at a wedding. No sooner are the doors of the dining-hall thrown open than there is a wild, shameless scramble for the best places. We can conceive how the sight must have vexed Him, who was meek and lowly in heart. To Him the incident was symptomatic. These rude people were giving themselves away. Their contemptible conduct was the rising of the bubble to the surface, disclosing the rottenness beneath. It was the outward evidence of something deep in the human heart—' that hidden, desperate, inordinate, inclination towards *self*,' from which Christ came to redeem us, that great god self, the usurper of

God's throne who must be deposed before Christ can use us to the full.

> For know, nor of the terms complain
> When Jesus comes, He comes to reign.
> To reign and with no partial sway
> Thoughts must be slain that disobey.

'Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.'

No one can read the New Testament without noting Christ's wistful earnestness in seeking to cure His disciples of the canker of self. He would have them know that they were citizens of a Kingdom where earthly valuations are reversed. The worldling measures his success by the number of people who serve *him*, the Christian by the number of folks *whom he serves*. 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you:* but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.' By oft-repeated word, by setting a little child among men hot with envy, by stooping down to wash the feet of men too self-important for the menial task, above all, by moving among them daily, utterly unconscious of self, Jesus sought to cleanse their hearts of this evil thing. Which of us but needs this cleansing? Self takes so many forms. Driven underground in one place, it rears its ugly face in another. It is the King Charles' head we cannot keep out of the written memorial of our lives. Its name is legion—love of praise, swelling ambition, touchiness, the martyr-complex, the inability with our one talent to work humbly and happily with him who has five—above all, 'the devil's darling sin—the pride that apes humility.' How is Christ to exorcise the demon from our hearts?

First of all by showing us that *the life of self-seeking is up against the very constitution of God's Kingdom.* Christ's royal law is this—'Whosoever will save his life, whosoever will hoard it, the man who will go through life seeking immunities and shelters, whose thoughts are forever homeward bound, whose actions are motived by "miserable aims that end in self"—that man will end by losing his life, by watching it become a poor, stunted, enfeebled thing, and on the other hand, a man who will scatter it with a kind of royal recklessness, shall abundantly find it.'

Dr. Maltby's luminous paraphrase of Ro 8^{5-8} is a piercing diagnosis of this disease. 'If self is dominant, self makes its own world, and our interests are in the world of self. If the spirit is dominant, the spirit makes its own world and our interests are in the world of the spirit. Now it is death to live in the world of self. But to live in the world of the spirit this is life and peace. The reason is plain. *The mind that is self-centred is at war with God.* It does not and cannot submit itself to God's law, and so those who live in the world of self cannot please God.'

In strange ways it is brought home to our undisciplined, selfish hearts that in living thus we are summoning into the lists against us none other than *God Himself.* A man once divulged to me that there was a period in his life when he was in a death-grapple with a fiery temptation. The first token of coming victory came to him in an eerie way. Walking towards a certain place one day, with the avowed intention in his heart of being tempted (let none of us scoff, we have all done the same), suddenly there broke on him the sheer, ludicrous comedy of it all. 'Here am I, deprived, for the time, of the last scrap of sanity and decency, pitting myself against the eternal, Almighty God, and imagining I will be able to get away with it!' He burst into a hearty laugh, turned on his heel and set his face steadfastly towards honour and towards God. 'Whosoever will exalt, pamper, worship that false, intruding usurper-self shall be abased, and whosoever humbleth himself shall be exalted.' There is no escaping that stern, beneficent law of God's Kingdom.

Again, Christ enables us to eradicate self by *surrounding us with a great cloud of witnesses.* Dr. Denney used to say to us—'When you choose your creed, you choose your company.' The reverse is just as true. 'Choose your company and you choose your creed.' Insensibly but inevitably our familiars form our character. The sovereign cure for the canker of self is to frequent the company of great souls. Humility is the last refinement of all genuine goodness and greatness. It is the bloom on the soul that is its last attractiveness. One thinks of a woman like Madame Curie—'the woman who did not know how to be famous'—shy, shrinking, self-oblivious, turning one day in a kind of wrath on the reporters who sought to drag her out of the obscurity she loved, into the limelight she abhorred. 'In Science,' she exclaimed, 'we must be interested in things, not persons.' The great world of invention and discovery had swallowed up her personality only to fashion a greater self dedicated to the needs of mankind. It is ever so. The smaller self of Saul of Tarsus is transformed into the personality of Paul the Apostle, great and shining with labours of love. Choose your company then, and you shape your character. If we can live among the great souls of all time without casting the slough of self, we are spiritually past redemption. If we have lived through these past grim years and seen the multitudes of the strong in body, gifted in mind, lofty in soul, giving their lives in the cause of liberty—and emerge poor, self-seeking careerists, then, individually, we have lost the war—lost everything in it God meant to reveal. If we can walk with Christ down the years and still sully the motive with the selfish thought, and dishonour Him with the selfish deed, hard must be our hearts, unteachable our wills. Get thee to Calvary. Surely there at least, on that hill where the winds of God blow, austere and pure, self will die.

> When I survey the wondrous Cross
> On which the Prince of Glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride.

There is another subtle form of self that dies hard. It takes the form of *stubborn unwillingness*

to owe to Christ our personal salvation. The cure of this lies in the experience that life burns into us, that not by the strength of our right arm shall any man win the victory. There is something hard and intractable within us that *will* go on trying to bruise and batter ourselves into goodness, and always with the same result. We are *not* the masters of our fate. We are *not* the captains of our souls. Conceal our defeats as we may from man, they lie open and naked before God. To come before Him at the end of the day and offer Him as our credentials—our good deeds—what a travesty of the facts! This world teems with men who, out of their honourable commercial success, can claim to be self-made men. In the realm of the spirit there are no self-made men. Written all over the experience of one who, with an iron will, should have been the very man to accomplish his own salvation, are these words, 'It is by the grace of God that I am what I am.' That is why most of us who know our own heart keep coming back to the Pauline gospel. Somehow it meets the facts. It satisfies. To those who would carp at it I commend words borrowed from that glowing book by J. S. Stewart, *A Man in Christ:* 'Those . . . who have never been driven to the point of seeing that their own achievements are nothing, and God's grace everything, and that real religion begins only on the other side of the line where everything human has broken down; who have not realized the subtle, desperate hold that self lays upon the soul, making its very piety a barrier to Christ, and its morality an offence in God's sight; who have never stared right into the eyes of moral defeat, nor known the lyrical joy which comes when God floods a life and God's power takes control . . . they are forever excluded, they exclude themselves, from the inmost shrine of the apostle's mind and heart.'

All of us who know ourselves have long ceased from the labours of Sisyphus, from wearying ourselves seeking to throw the stone of our sins over the hill in the vain hope that some day, by some tremendous effort, it will disappear and we shall see it no more again. It *will* come rolling back upon us, try as we may. It is all so futile, our self-scourging, our self-despising. There is a more excellent way, much simpler, and the shortest way home. The strongest of us, the surest of us, the wisest, must tread it in the end. It is the way of an ever deepening gratitude to Him who died for us—a warm genial climate of the soul, wherein self cannot live, and where there spring up the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith.

EIGHTEENTH SUNDAY AFTER TRINITY.

The Further Practice of Love.

BY THE REVEREND JOHN GRAY, B.D., OXFORD.

'Who is my neighbour?'—Lk 10^{29}.

There is an element of paradox in this parable in that the question asked is not exactly answered, or answered the other way round. The questioner is not told who is his neighbour but is given instead an illustration of how neighbourliness works. Yet, though our Lord never says so, we may conclude that in His opinion this wounded man was neighbour to them all, however little connexion he seemed to have with any of them. That impression is reinforced by the fact that the Samaritan, who, since the Jews had no dealings with the Samaritans, might have imagined that he at least stood in no such relationship to the wounded man as to require to help him, is in fact the one who does so. It would not then be going too far to say that when our Lord told us to love our neighbours He meant us to show love to every human being who might require it, and, since no one human being is perfect or surely has all things, all are needy in some respect one toward another. That is interesting for us as again we remember the Word of Christ, 'As the Father hath loved me, so have I loved you: continue ye in my love,' and find one fulfilment of such a command in the brotherliness which Christians ought to show to each other or, as our Lord Himself put it, 'one is your Master, . . . and all ye are brethren.' But, on the basis of this parable, can that be the end of Christian love, or is even the parable only to take us that little distance that we help those in trouble who cross our paths even though they are not brethren in Christ. It is true that only in such cases can love, personal, intimate, be shown. Yet there is a sense in which what has been called love-at-a-distance remains for the Christian to display. If we dare with common matter-of-factness spoil the beauty of the parable, should Christian neighbourliness not also run to agitating for the proper policing of such a road and the provision of hospitals for wounded travellers? Then such Samaritans as could not pass that way would still be able to be neighbours to those who fell among thieves.

This must be the larger truth of the extent of Christian love, as our Lord makes clear when He says, 'If ye love them which love you, what reward have ye?' 'Behold, how good and how pleasant it is for brethren to dwell together in unity,' and the more we practise this in our churches the better it will be. But we are not thereby excused from this step farther. Otherwise the loving life within the Church becomes a mere refuge from the lack of love in the world, and we make our fellowship the fellowship of the Catacombs without the excuse of those who sought their refuge there, and its witness however great insufficient. Of course we may claim that we are continually alleviating the coldness of the world by the warm overflow of love from this fellowship, in that such unfortunates as cross our path receive our sympathy and aid even though they are not brothers in Christ. Yet still the fullness of love has not been reached and we have not given as we should to all who have upon us a claim to receive. As Christ had other sheep not of this fold, and them also He knew it was His task to bring, so we have other brethren than those in actual table fellowship with us. For our faith does not merely

involve the relationship with those of like faith. If we believe God made all and Jesus died for all, then, even at this faithful level, the claim of others becomes pressing upon us and must be met. As individuals this takes us out into all the world's way of living and doing business and ruling its kingdom. For while our peace in the Church is open to all, other help must be given to those who refuse to come in. Look at the practical problems of our own time—the threat of unemployment, with its setting in history of whole areas depressed and given over to idleness; the drift from the land, threatening us with ever less and less home-produced food; the problems of education, to what end children are being educated; the need for more hospitals and more facilities for every kind of sick and aged people, of more homes for the homeless; and all this against the dark background of a world order requiring renewing and refounding on lines not of power but of justice. These are problems, but each problem shows a man or woman in need to whom you or I can often neither come nor speak a word in season, nor even give of our charity. Yet these are our neighbours—the men and women riddled with tuberculosis for whom there are no hospitals, native labour exploited, children growing up full of facts and figures with no philosophy of life to help them to use them for their own and others' good, little nations overwhelmed yesterday and ever afraid lest they be overwhelmed to-morrow.

We Christians may be by human standards a feeble folk. We are not thereby excused from taking our full share in the life of our world. In our democracy we must show ourselves citizens of the Christian stamp, striving by interest in legislation to bring to pass that love which is in our hearts to all men, so that we shall not regard casting our vote and praying for our brother as two differing things, but as two ways of expressing the same love. In our business, whatever our business may be, we must endeavour likewise to labour not for self-interest but to see that whatever we may produce, whether it be goods to be exported to men we shall never see, or books to be read by men we do not know, or work upon which the well-being of others at some time may depend, we show this spirit of neighbourliness. Our business must be to us the expression of love and at the same time, in the running of it, no one must be hurt. We must be vocal too in our opinions, so that every abuse hurtful to mankind shall be marked by us and opposed—not let pass because we do not know those involved or because it is all happening far from our circle. Along all these avenues, and many more, a true Christian love in this time can run to succour these unknown yet needy neighbours who have a claim upon us for Christ's sake.

It is only when we have done this, as well as loved our brother, that we will be continuing in the love of that Father who loved, not only the Son, but the unthankful and the evil, and of that Son who died, not for the righteous, but for the ungodly, and who not only rescues men from this evil world but makes this evil world better.

NINETEENTH SUNDAY AFTER TRINITY.

The Consecration of Mind.

BY THE REVEREND PRINCIPAL W. F. HOWARD, M.A., D.D., HANDSWORTH COLLEGE, BIRMINGHAM.

'Thou shalt love the Lord thy God with . . . all thy mind.'—Mk 12^{30}.

This clause in our Lord's citation of the *Shema* is not found in the Hebrew original in Dt $6^{4.5}$. There we read, 'Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' In some manuscripts of the Greek translation of the Pentateuch the word 'heart' is translated literally, in others it is rendered by the Greek word for 'mind.' These two readings are combined in the text of Mark. The reason for this is evident. In Hebrew psychology the 'heart' was the seat of the intellect. Thus 'the fool hath said in his heart there is no God,' means that the man who lives as though God did not exist does not exercise his intelligence. He lives a thoughtless life. The 'soul' was regarded as the seat of the desires and affections. The commandment is therefore a claim for the complete devotion of the whole self to God.

There are two opposite dangers in the religious life; a bleak and barren intellectualism, and a shallow and deceptive emotionalism. Our Lord, by combining the command from Dt 6^{5} with that from Lv 14^{18}, claims the active consecration of our whole nature to the service of God and man. Our present concern is with the consecration of mind.

1. *We cannot love God aright unless we think rightly about Him.* No small part of the weakness of the Church to-day is due to the foolish disparagement of theology a generation ago. 'Does it really matter what a man believes? So long as he lives a kind and honest life he is a good Christian. Orthodoxy is a musty thing. Its proper place is a theological museum.' So men talked in their folly, and an uninstructed generation has grown up to fall a ready prey to the fallacies of Christian Science (falsely so-called) and to the absurdities of Millennial Dawn, Seventh Day Adventism, British Israelism, and all the other parasitic sects of our time.

In the Early Church the need of right thinking was soon recognized. The First Epistle of John was written to combat those whose denial of our Lord's real incarnation led to disastrous results in the moral sphere. The Gospel according to St. John lays great stress on truth, and the right attitude to Jesus Christ as Himself the Truth. In this Gospel Jesus continually confronts men with the responsibility of right judgment. One of the offices of the Holy Spirit is to guide the disciples into all the truth. In the second century, when the Christian Church came to grips with the educated classes throughout the Roman Empire, its progress was partly won by the way in which its thinkers grappled with the best representatives of pagan thought. T. R. Glover's words are well-

known. 'The Christian "out-lived" the pagan, "out-died" him, and "out-thought" him.' And to illustrate the last he adds, 'The Christian read the best books, assimilated them, and lived the freest intellectual life that the world had. Jesus had set him to be true to fact.'

We must never forget that without a superiority of character and of faith Christianity cannot conquer the world. But it is no less true that an unintelligent piety will never triumph on the field of human thought. 'Who is he that conquers the world but he that believes that Jesus is the Son of God?' To make this affirmation intelligible and convincing is one of the supreme duties of the Church in our time. This task demands the consecration of the mind, for we must be prepared to give a reason for the hope that is in us. 'Human nature,' wrote Aubrey Moore, 'craves to be both religious and rational. And the life which is not both is neither.'

2. *The Vision of God is promised to those whose minds are clean.* When our Lord gave the promise, 'Blessed are the pure in heart, for they shall see God,' He was blending two passages from the Psalter, and again it is the mind of which He is speaking. The vision of God, which may be described as the end of all true religion, can only be attained by those whose minds are dominated by a singleness of purpose, and have been liberated from the beguilement of sin.

(*a*) Bishop Kenneth E. Kirk reminded us in his *Bampton Lectures* that 'the path of purity, humility and self-sacrifice is only possible to the man who can *forget* himself, can "disinfect himself from egoism" (in M. Bremond's phrase); whose mind is centred not upon himself, but at least upon his fellows and their needs, and at most and at best upon God and his neighbour seen through the eyes of God.' Any selfish and distorting preoccupation of the mind is fatal to the fulfilment of that purpose.

When Robert Buchanan's biography appeared, Sir William Robertson Nicoll wrote: 'There is much in this book about Buchanan's notions on Christianity. We are told that when he was preparing an article on the subject he went down with a friend to the Sandown Races. His friend found him in the middle of the ring serenely unconscious of the charivari, reading his Greek Testament. When the bell rang he slipped the volume into his pocket, marked the place with a tip telegram, and plunged into the fray apparently greatly refreshed by his studies. It was in this way he studied, in this way he sought to understand the redeeming sentences. Can we attach any importance to Robert Buchanan's view of Christianity? I think not. The lens was fogged.'

(*b*) There is yet another way in which the complete consecration of the mind to God may be frustrated. 'Nature abhors a vacuum.' Unless the mind cleansed from the defilement of past sins is engaged in noble thought, the demon once expelled will return to the house, empty, swept and garnished, together with other demons, and will hold revelry there, as our Lord warned us in the Parable of the House to Let. Penitence is not a luxurious wallowing in the memory of sins confessed and forgiven.

For what is true repentance but in thought—
Not ev'n in inmost thought to think again
The sins that made the past so pleasant to us.

3. *The Christian mind must take into its service the best that man has thought.*

One of the most courageous claims that the Apostle Paul made for the Christian life is that 'All things are yours.' It is fully in keeping with this that he bids his friends at Philippi 'count among your assets whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, all that is excellent, all that is worthy of praise.' As they take account of such gifts of God, dwelling upon them in their thoughts, and making them their own possession, they will the more perfectly be enabled, in the prayer offered on their behalf, to experience an ever-increasing growth in love, in knowledge and in all discernment, and thus to have a sense of what is vital in religion. To us, as to those Philippian Christians, a life so lived in the contemplation of the highest blessings will bring the peace of God which lies beyond the grasp of the human intellect, and which guards from alien occupation our hearts and our thoughts, so long as we remain in the fellowship of the Lord Jesus Christ.

TWENTIETH SUNDAY AFTER TRINITY.

Life's Intervals.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D., HINCKLEY.

'But afterward . . .'—Mt 21^{29}.

Not what men do in their working time but how men think in their spare time—that, in the light of our text, is what matters most in the longrun.

When applied to ourselves this Parable of the Two Sons is an exercise in the art of using the intervals of life. If we want to know of what sort a man is we should examine, not his work, but his leisure. At work we follow more or less the lines laid down for us by custom and by other people, but at leisure we are free to listen to the voice of our own conscience or to the whisper of our own convenience. How does a man normally fill up his leisure? That is what decides his destiny. The shape of a man's future is determined by the use he makes of life's intervals.

It is these intervals that mark the difference between life on the human and life on the animal level. Life on the animal level can be represented diagrammatically by a straight, continuous line. At this level action follows impulse like links in an unbroken chain. There are no breaks for second thoughts, no gaps for reflection, no intervals for repentance, renewal or resolve. Animals never surpass but only repeat themselves. Life on the human level, on the other hand, is not one un-

broken line. Its continuity is interrupted, nay maintained by a series of intervals between work laid down and work taken up again, between the impulse and the act, between the thought and the deed. It is the decisions that are made during life's interludes that give unity to our thoughts and direction to our activities.

So we come to Jesus' story of the father and his two sons. It is a parable of life's intervals and their possibilities. There was once, says Jesus, a man who had a business. Either labour was scarce or business was brisk so that the man was obliged to ask his two boys to lend a hand.

1. He asked the first boy and got a point-blank refusal: 'Son, go work to-day in my vineyard. He answered and said, I will not.' That was the boy's first impulse and it was a bad one. It was the impulse to refuse, to disobey: 'I will not.'

The Bible tells of many a great and good man whose first impulse was a bad one. There was Moses: 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' There was King Saul: 'Am not I a Benjamite, of the smallest of the tribes of Israel? . . . wherefore then speakest thou so to me?' And there was Jeremiah: 'Ah, Lord God! behold, I cannot speak: for I am a child.' The first impulses of these good men, and of many others, were bad impulses and Jesus sums them all up in the composite picture of the son who answered and said: 'I will not.'

Now, why is that? Is it because 'the only fate is temperament'? There are people who seem to be made like that. Their first impulse is never their best. Their first look at a thing never shows them the bright side but the dark side. Their first word is the ambiguous word, their first step is a step in the wrong direction. They are never at their best at first. It is as though a little imp of the perverse were sitting in their brain and egging them on to put their worse self first—'I will not!'

But is it the first impulse that matters most? Yes, on the animal or perceptual level. At that level it is the first impulse which sets the train for all that follows. It is put into action at once. It is decisive and determining. Given the first impulse you can guess the rest. But we are not dealing here with life at the animal but at the human level. Here we have to do with a person. 'I will not,' he says. That was his first impulse; but after that first, bad impulse, there comes a pause: 'But afterward . . .' That is how Jesus puts it. And during that interval something very significant happened. The unexpected happened. 'But afterward—he repented.' But afterwards, Dr. Moffatt puts it, 'he changed his mind.' That is the sort of thing that can happen during an interval. He checked the first impulse and broke its spell. He conquered the first temptation and surpassed himself. He dismissed his worse self and put his better self in charge. 'But afterward he repented—and went!'

2. What of the second son? As so often happens in the case of two brothers there was a striking difference in character and temperament. This boy began excellently. 'I go, sir,' he said. That was his first impulse and it was a good one. It was the impulse to accept and to obey. And there are people like that by temperament. Their first thoughts are always generous thoughts. But their first thoughts are always their best thoughts. What fine characters they would be if their second thoughts were always as good as their first! What a wonderful world it would be if the first, fine careless raptures of the children of men became the settled law and order of the world!

But is it the first impulse that counts, even when the impulse is a good one? Yes, on the animal or perceptual level, but not on the human level and in the world of persons. On the animal level the response to every impulse is immediate and instinctive and the balance of nature is preserved and the continuity of the species is maintained. But we are having to do here with a higher level, the level of persons. 'I go, sir!' said the boy, and after that first, fine, generous impulse there was a pause fraught with tremendous consequences. For, during that interlude, a second thought came in, over-ruled the first good thought and cancelled it. The first, fine glow of enthusiasm cooled off, and the first, fair vision faded away. 'I go, sir!' he said, 'and went not.'

3. What is there for us in all this? There is a word of comfort and there is a word of warning.

There is a word of comfort for those who make a bad start and who see in the first son a picture of themselves. There are some people who, like this first son, were born with a bias to say No to the best. Like Paul and Luther and Alexander Whyte and many other great and good men their first impulse, by their own confession, is to listen to that 'imp of the perverse' or worse, which bids them do the wrong thing, say the wrong word, take the wrong step. The word of comfort is this: The moment of destiny does not lie in the first impulse, 'but afterward,' in the interval that follows. It is in those pauses and breathing spaces that new experiments are planned and new departures are born.

It is not true that temperament is fate. What is true is that in the interval after the first impulsive act there is time to think again. A man is not compelled to go on doing the first thing that comes into his head. You are not fated to repeat yourself; you can surpass yourself. There is a pause in which a man can break the chain, make a new start, live a new life. It has been said that a man can, nay, that he must, be born again. Within the terms of this parable there is a time to turn the refusals of life into a great acceptance. 'But afterward he repented, and went.'

There is a word of warning to those who take after the pattern of the second son. There are some who, like this boy, were born with a bias toward the generous impulse. They naturally respond to what is good and beautiful and true. The word of warning is this: Goodness is not an inheritance but a conquest. Character is not something that comes to you, it is something to be fought for and won. Even after the first good impulse of a finely endowed nature, there comes an interval of freedom and choice during which the

good inheritance may be squandered and the highest endowments brought to naught.

But your temperament, whoever you may be, is not your fate. Your moment of destiny lies in some one of those intervals of quiet reflection when Christ Himself comes to you and makes His claim. If by nature your first impulse is to go down, like the first son, you need Christ to check your descent and to reverse your direction. If by nature, like the second son, your first impulse is to go up, you need Christ to keep you from falling and to lift you still higher. See, therefore, that Christ is with you in the fateful intervals of your life, so that He may come between the impulse and the act, between your sins and their consequences, and between Time and Eternity.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Invincible Religion.

BY THE REVEREND ARTHUR A. COWAN, M.A., EDINBURGH.

'Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.'—Eph $6^{10.\ 11}$.

A hedgehog came into my garden one evening and I observed his protective armour. He erects sharp spines whenever he is touched and, as he is a climber, these spines serve to break his fall if he should happen to tumble from a wall or a tree. A very strong dome of muscle beneath the skin rolls him into an unopenable ball, secure within his coat of mail. So tough is the hedgehog's constitution that even if his inveterate enemy, the adder, does get a bite in occasionally, the venom has no effect. Experiments with poisons and diphtheric germs have proved how resistant the hedgehog can be.

Now this creature's unyielding outfit shows the self-defence inherent in the nature of things. Such is the Divine purpose to arm every form of life against disabling encroachments, and people who are not good shock-absorbers and cannot go strong against surrounding evils are out of line with their destiny. They are displaced lives which have lost the position and effectiveness meant for them. If their religion is merely a feckless convention which cannot stand up to the menace of things, then they are misdirected folk who have strayed from God's intention, and need to be recalled to the competence which He provides. Why do they not find their bearings and their defence by getting into right relation with God through Christ? 'Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand,' and not be beaten by life.

1. The Apostle gives the secret of a worthy reaction to our environment. He does not merely advise us to be stout fellows who can stand up for ourselves with a toughness which disparages higher sensibilities and reverts to primitive instinct. By no means! What he urges is not natural fitness, but supernatural fitness. He exhorts us to keep strengthening ourselves in the unconquerable Christ. Are we going strong in religion, or is our spirit being left unarmed, useless, devoid of any enviable weapons?

In one of his novels, Hugh Walpole tells how Mrs. Amorest disliked helpless people who needed advice and depended on her to carry them through, for did she not feel lonely and helpless herself and required to lean on others instead of having them lean on her? Yet despite her own need of reinforcement, Mrs. Amorest was touched with pity for her unhappy neighbour, Mary Beringer, who confessed, 'I've always been afraid of something all my life. It seems to be my destiny.' This poor soul's delusion may be styled neurosis, and may be partly due to physical causes, but its main source is very often a failure to get into right relations with God and through Him into normal and healthy relations with people. Religion brings release from nervous dread of one's surroundings.

Balzac says, 'The man who acknowledges his weakness is strong indeed.' Yes, if he is so disgusted with his weakness that he recoils to God in self-commitment to Christ, who can arm him for the exacting situation. You see, Jesus Christ is 'able to save unto the uttermost,' because He makes us partakers of His nature, shares His power with us. What St. Paul envisages is a religion which fights it out, because Christ arms it with a quality which outlives all other forms of energy and is more than a match for the most obstinate sins. The enduring fitness to react worthily to our environment is His gift, and we must take it, get inside it, and make it thoroughly our own. 'Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.'

2. The Apostle affirms that we must be armed for a mysterious encounter. 'Against the wiles of the devil,' he explains, for our conflict is not merely 'with flesh and blood' such as human policies and human imperfections, but with 'principalities and powers, the rulers of the darkness of this world, spiritual wickedness in high places.' What does he mean? He had received from Jewish apocalyptic thought the idea of a hierarchy of demons as the originators of evil, Satan and his satellites as the fell raiders who carried human lives away to shame and ruin.

Twenty-five years ago T. R. Glover wrote: 'This tale of war in the spirit sphere is for us the merest mythology. The modern psychologist has settled a great many questions suggested by the demonology of the past.' But since then a change of view is noticeable, and some theologians are now asking whether science or psychology has produced any conclusive evidence against the existence of evil spirits and can really explain them away as subjective and psychopathic. However this may be, recent history has revealed irrational, sub-human movements which we term demonic, and which have driven some nations to diabolical excesses and brought world catastrophe.

The black-hearted mystery has had a disruptive effect. It is easy to become disenchanted and faithless when the post-war world is so bedevilled and is such an incalculable mix-up. To the confusion is added the atomic bomb like a grinning ogre in the background. As a result, a man may be tempted to relax sourly, and conclude that no one can master such sinister complications and that his own character does not matter, for surely nothing much can be expected from a fellow. He may sneer at Christianity as inept and futile in such a muddle, and abandon the moral and religious outfit which would keep him from being a beaten spirit.

During the twelfth and thirteenth centuries the Italian merchants, who gave their name to Lombard Street, London, carried on a business which was largely pawnbroking and money-lending, and were accustomed to accept suits of armour, which were often of costly workmanship and splendid adornment, as security for their loans. One who was in need of ready money might thus pawn his priceless coat of mail, hoping no doubt to redeem it, but would he ever be able? So a man,

> Whose armour is his honest thought,
> And simple truth his utmost skill,

may part with these precious moral defences for some immediate relief, profit, or delight. He may quit the crusade as a farce, he may even break troth and give away some political secret or some atomic secret in exchange for personal gain. In that case, he has left himself defenceless, without arms in the battle for a better future, and the security of nations is imperilled. How can the world be safe if some people become so disillusioned and so sceptical about everything as to pawn the armour of loyalty to God and man? To go strong in religion is a bid for life against death.

3. An all-round religion is necessary for defence and attack. 'Put on the whole armour of God'—not merely selected pieces of it. Why limit one's Christian efficiency by choosing only this or that part of the panoply which is agreeable to one's temperament and upbringing and does not chafe any pet desire or favourite prejudice? It is essential to grasp Christ as a whole and apply Him to the whole of life, because fractional religion exposes one to defeat.

Examine the list of accoutrements necessary for an all-round religion. There must be a many-sided response to Christ if we are to get inside all His resources and be fully armed. Tighten the belt of sincerity, and pull any slackness into a single-minded devotion. Cover the heart with 'the breastplate of uprightness,' keep the affections and sympathies sound and so do justice to Divine love by practising it in human contacts. But arm the head as well as the heart, and put on 'the helmet of salvation,' understand what right relations with God are, have a clear doctrine of Christian experience and put your mind into religion, to protect the thoughts amid the stunning blows of life. 'Above all taking the shield of faith'—put your confidence in Christ as supreme and final, and the assurance that God's redeeming purpose cannot be defeated will extinguish the burning taunts that Christianity is finished. All this for defence, but, mark you! there must also be attack, striking power, and how is it got? You must wear the boots which prepare the feet that bring good tidings for the long, hard road of evangelists and missionaries of God's peace; and you must also handle that trusty blade, 'the sword of the spirit which is the word of God,' and which will never snap in your grasp but will cut a way to victory for the gospel.

Our self-commitment to Christ must be comprehensive, if He is to equip us thoroughly with His invincible properties for defence and attack. We are all too addicted to a fractional religion, till we fall at some unguarded point, but do we then surrender? Never! We learn by our reverses, and add this and that neglected piece of armour to protect the spot of former discomfiture, till we become bonnie fighters who prevail at last. 'Ye shall seek Me, and find Me, when ye shall search for Me with all your heart.' General Booth said: 'Jesus Christ has had the whole of me.' We discover humbly that it is not we who win but the power of Christ which wins in us, if we let Christ take possession of all our life. We become bigger than ourselves, we are magnified and exalted by being clothed with His invincible resources. A full response to Christ receives a full equipment against surrounding evils, and we must keep strengthening ourselves in Him. 'Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.'

We belong to an inspiring tradition, a reassuring succession of Christian protagonists who found the Divine grace sufficient for them.

> In our halls is hung
> Armoury of the invincible Knights of old,

who witness that Christ never failed them. Our Christian personality should be like Rembrandt's *Man in Armour*, where helmet and cuirass keep gleaming through the sombre tones and deep shadows of the time which seem predominant, and the brightness of the steel dress cannot be obscured by a gloomy environment, but glistens with a hint of coming splendour. God intended our character to shine with an indomitable fitness through the threatening darkness around us and foretell the winning future of the light. Such is the Divine dream of our victory over surrounding evils, and does not Christ beckon us that the Divine dream of us might come true?

Christianity and Education.

By the Reverend T. Glyn Thomas, M.A., Wrexham.

'Perhaps the most significant and disquieting of all the social changes of the Victorian Age is the combination of universal State-enforced primary education with the transference of the work of the teacher to the hands of laymen under no effective ecclesiastical or theological control. The effect of this laicization of education has been to raise the immediate practical question whether moral conduct, the direction of life, does not form a self-contained domain, and ethics a wholly autonomous science, neither requiring support or completion from religion, nor affording rational ground for religious convictions of any kind—the question is that of an ideal of life for the whole of future humanity.' With those arresting words the late Dr. A. E. Taylor opened his Gifford Lectures *The Faith of a Moralist.* They alone suffice to show that it is quite impossible to over-emphasize the importance of this matter. More recently Sir Richard Livingstone, in his wealthy little book *Education for a World Adrift,* has stated that 'the spiritual future of this country depends upon its solution.'

Our subject, be it noted, is not 'Religion and Education,' but 'Christianity and Education.' We who have witnessed the corrupting sway of Nazi-ism, Fascism, and materialistic Communism, should know that they are not necessarily synonymous. Education may be religious without being Christian. What we need is Christian education. The ignorance which prevails amongst us of what Christianity is and stands for is nothing short of appalling. Our own island has become a mission field, a more difficult mission field perhaps than so-called 'pagan' islands because of the complacent assumption that Christianity is 'in the air' and that all our life is more or less pervaded by 'a Christian spirit'—this miserable 'unconscious Christianity' on which so many seem to depend for their personal and national salvation.

But why, it may be asked, inflict this burden of the Christian education of our children on the schools? Is it not a matter for the churches and the homes? Indeed, the accusation has been made that it is because the latter have failed that they now seek to shift the responsibility on to the shoulders of the schoolmaster. Conscious as we are of the failures and defects of the churches and the homes, and of the great need for closer co-operation between home, school, and church, we must regard such a charge as a superficial diagnosis of a great problem. Then again there is the demand that education should be religiously neutral. It must be said at once that that is wholly impossible. If education does not provide an elevating religious outlook it will provide a degrading one. Some kind of religious outlook it must provide. It is refreshing to find Sir Frederick Mander, the Secretary of the N.U.T., writing in the *Schoolmaster*: 'the demand for a secular education is to all intents and purposes dead.'

Education without religion is a contradiction in terms. The word 'education' is not, as is so popularly supposed and so frequently mis-stated, derived from the Latin *educere* meaning to 'draw out,' but from the verb *educare*, whose significance is 'to nourish,' 'to make to grow.' We are reminded of the Greek ideal for education—food for the soul. It signifies very much more than imparting information, instruction, or vocational training, though it may include them all. It means equipping for life. The very idea of equipping children for life without regard to religion is monstrous. A *Times* leading article well described the division into 'religion and education' as 'an odious fallacy.'

What, then, is the place of religion (by which I mean Christianity) in education? I propose to attempt an answer by examining the way in which the most famous of all teachers dealt with the most famous of all classes, I mean, of course, the relationship of Jesus to His disciples. 'We know that thou art a teacher come from God,' said one to Him, 'and History,' it has been said, 'has echoed his verdict.' And *we* know that His teaching was, judged by results, far and away the most successful of all, as Pentecost and the history of the Early Church will abundantly demonstrate.

Nor did He have anything but ordinary human nature to work upon. Though Chesterton's 'twelve men who happened to be standing about' may be too extreme a description of the way He chose them, they certainly were not the cream of the land selected by a stiff and searching entrance examination. And He, too, had His 'problem child'—Judas Iscariot! Yet the change He wrought in them remains, next to His Own Person, the greatest miracle our world has seen.

'He chose twelve,' our records tell us, 'that they might be with him.' His class, we observe, was a small one, so that He could give them individual attention—'I have prayed for thee.' He never dealt with any two of them in precisely the same way. He would have had little truck with the

'types' and 'averages' so popular with us. And He would have something very pungent to say about our classes of forty and fifty. Moreover, education to Him was not something that finished at fourteen or fifteen; it was for the whole of life.

Then the vital words, 'that they might be with him.' That goes at once to the root of the matter. True religious education, it tells us, is not the acquiring of a philosophy of life, at least not primarily; nor is it the learning and repeating of a creed. It is living with a Person, and by living with Him coming to believe things about Him and to adopt His attitude and catch His spirit. 'We beheld his glory,' was the way in which one of His disciples summed up the three years he had spent with Him. It was following that experience of living with Him that another said, 'Thou art the Christ, the Son of the living God,' and yet another, 'My Lord and my God.' Religion to them was not a subject among subjects. It was a spirit permeating everything. It was an atmosphere for the whole of life. It meant standards, values, a certain attitude to life as a whole. Here is the true, 'first rate,' which Sir Richard Livingstone so passionately pleads for, which, if we live with it, will make us lose interest in, and eventually hate, everything shoddy and shabby. It is hardly worth pausing to point out how contemptible in comparison is the old idea of 'scripture' as half-an-hour's lesson first thing in the morning in elementary schools, or, in higher grade schools, a subject fitted in wherever there is a gap in the time-table and taught by any one who happens to have a gap in his time, and, of course, dropped altogether when the idolized Matriculation begins to cast its terrifying shadow.

The next feature in the relationship of the Master with His disciples that is of the greatest importance for our investigation is the fact that He was the integrating power in their lives. Everything and everybody met in Him. All their deeds and thoughts and all their other relationships were co-ordinated and given a meaning by Him. It was in Him that their lives found significance. He was, so to speak, the hub of the wheel where all the spokes met. Here is a clue to one of the main offices of religion in education. It is the integrating power, without which everything else that is taught is a matter of uncoordinated subjects with little or no bearing on each other, and so without power to promote true growth. When this is absent, education becomes a matter of going everywhere and getting nowhere. This does not, of course, mean giving a Christian twist to various subjects; it means rather providing a Christian background for all subjects, interpreting all subjects in the light of the Christian faith, holding before the disciples a dominating purpose worthy enough to command all their respect and win all the devotion of their lives. Nowadays, when we specialize so early, our young people becoming little scientists or historians or artists or whatnot in their early teens, this office of religion in education is more vital than ever. Without such an integrating power much, if not most, of what is taught and learnt, is irrelevant to the business of living, and a sorry waste of time.

Then, again, Jesus throws light on the purpose of education. 'I came,' He says, 'that they may have life, and may have it abundantly.' The 'abundant life' should be our aim, that is, life in all its dimensions—of height and depth (the lack of which is the most tragic feature of modern Western civilization), length and breadth. This was strongly put by Dr. Inge when from the Presidential Chair of the Union of Educational Institutions many years ago he said, 'I suppose the ideal object of education is that we should learn all that it concerns us to know in order that thereby we might become all that it concerns us to be.' When the Master sent out His disciples He bade them preach and teach and heal, making provision, that is, for spirit, mind, and body, and so educating the whole man. To this conception of education everything is an aspect of the mind of God, there are no 'religious subjects,' and 'secular subjects,' no gap between religion and science, but one God, one world, one 'subject'—religion in its all-comprehending richness. As some one has put it (Professor Raven, I believe), it means seeing every truth as knowledge of God, every effort as adventure for God, every kind of wealth as means for life in God, everybody as a member of the family of God. It is good to find Sir Frederick Mander writing that this conception of education is gaining ground, and adding 'a conception fundamentally Christian.' For it is a very different conception from the sordid idea of education which has become all too prevalent in our day, namely that at the elementary stage it is primarily the passing of a 'scholarship' to proceed to the secondary stage, at that stage the passing of the Matriculation to enter the university stage, and there the gaining of a degree to procure a job which carries a higher salary than would otherwise be available.

In the next place it is important to note that Jesus and His disciples used to worship together. We read of Him taking them with Him to a mountain to pray. This gives us a clue to another important feature of true religious education; teachers and taught must worship together. I do not mean by this a badly sung hymn followed by an indifferently read portion of Scripture and a hasty prayer, but the beginning and ending of every school-day with an act of worship which is

regarded as at least of equal importance with anything else that is done during the day. No amount of religious instruction will compensate for the lack of opportunities for the 'practice of the presence of God.' The teaching of religion by people who are indifferent about worship is as deplorable as it is absurd. If it is asked what qualifications Jesus possessed to teach, the answer is—the best of all qualifications, namely that He believed and lived and was an incarnation of what He taught. Religion, Dr. Inge has reminded us, is caught rather than taught; and Jesus' teaching was by infection, one loving heart setting others on fire. In no sphere of education is the late Warde Fowler's dictum more true than in religious education, that it is men not methods that really tell in education.

Lastly, I would draw attention to the fact that Jesus made His disciples put their religion into practice. He sent them out to do for others what He was doing for them. I doubt whether He would have used a phrase which has become current among us—'religion and life'; He would have said rather 'religion in life.' The suggestion has been made, and merits our serious and sympathetic consideration, that the pupils of every school should put their religion into practice by social service and humanitarian effort in the districts in which their school lies. 'We are educated by doing, not by learning.'

The day will come, I trust, when we shall build our new schools by placing in the centre the school chapel, and building everything else around it. I would have it with a tall spire, so that the first thing that every child would see as he approached his school in the morning would be the spire of the school chapel, and if he chanced to look back on his way home in the evening, the last thing he would see would be the spire of the school chapel. On the door of every class-room I would have boldly printed: 'A cultured mind to the glory of God'; and on the entrance to every gymnasium and every playing field: 'A healthy body to the glory of God.' Thus we would speed the day when in the education of our boys and girls God is all in all.

Recent Foreign Theology.

Scholars who are interested in Islam will give a warm welcome to a **Dictionary of Islam** edited by A. J. Wensinck and J. H. Kramers, which appeared in 1941.[1] The great *Encyclopædia of Islam*, which was published in three separate editions (English, French and German) in four large volumes with Supplements, is now out of print, and in any case its price put it beyond the range of most private libraries. The present dictionary consists of a selection of the articles from the larger work, and particularly those which deal with Islam as a religion. Some are printed exactly as they stand in the German edition of the larger work, some are abridged, some embody material from the Supplements, and some are entirely new articles. By reference to the index at the end, the reader can find at once to which of these categories any article belongs, and from whose pen it came. There are here more than 800 large pages, printed in double columns in small print, putting a very considerable amount of the most interesting of the materials of the Encyclopædia at the disposal of readers, at a fraction of the cost of the original work. For the Dictionary is available for £2 10s. The articles were contributed by the leading Arabists and Islamists of all nations, and the present editors are well-known scholars, whose judicious learning has seen to it that the wide and authoritative scholarship of the writers is in no way impaired when they have abridged or revised articles. Editors and publishers are to be congratulated on this fine achievement.

[1] *Handwörterbuch des Islam*, Brill, Leiden.

Most of the German theological and other learned publications seem to have ceased to appear after 1944. The Theological Faculty of the University of Basel promptly did something to repair the breach by commencing in July 1945 the issue of a bi-monthly journal under the title *Theologische Zeitschrift*.[2] Five numbers of the new journal have now appeared, containing a wide variety of articles, and it seems likely to establish itself securely amongst the theological journals of the world. Naturally the articles so far published have come from Switzerland, and all have been written in German, save one, which was in French. It is likely that it will draw material from other sources as they become available, and if German publication is suspended for long, it may well become the principal European theological journal using mainly the German language.

It is possible to do little more than indicate the titles of most of the articles so far published. In the first issue K. L. Schmidt writes on 'The Hardening of Men's Hearts by God,' presenting a lexical and theological study of the terms used to express this idea in the Bible; W. Baumgartner

[2] Published by Friedrich Reinhardt, Basel. Price, fr. 3.80 per issue, or fr. 20 per annum. Editor: Karl Ludwig Schmidt, with an editorial board consisting of E. Stähelin, W. Baumgartner and O. Cullmann.

discusses 'The Four Kingdoms of Daniel 2' in an article in which he examines the evidence of comparable ideas adduced by Swain and Fuchs from classical sources; O. Cullmann studies 'The Plurality of the Gospels as a Theological Problem in Early Times;' and E. Stähelin writes on 'Alexandre Vinet and Félicité Lamennais in their relation to Liberalism and Socialism.'

The second issue opens with an article by J. J. Stamm on 'Linguistic Considerations concerning the Command "Thou shalt not kill,"' in which he studies the various Old Testament terms for 'to kill,' and the reasons for the choice of the particular term in the Decalogue. The next article has proved the most stimulating of all so far issued, if the discussion in the ensuing numbers is any guide. It is by E. Schweizer, who asks 'Was 2 Thessalonians originally an Epistle to the Philippians?' Without answering the question in the affirmative he argues for the possibility of this hypothesis. In the fourth issue W. Michaelis rejects this view, and Schweizer briefly defends it, while in the fifth he has some further notes, following communications received from Köhler and Menoud. The latter drew his attention to the fact that so long ago as 1915 Goguel suggested that this Epistle was addressed to Berea. It would appear that Schweizer has succeeded in fluttering the New Testament dovecotes, but doubtful how far he will succeed in establishing his view. Reverting to the second issue, we have an article by W. Bieder on 'The Resurrection of the Flesh or of the Body,' in which the theological implications of the varying terminology of the forms of the Apostolic Creed used in modern Swiss liturgies are studied. There follows a paper by W. Kaegi on 'Jacob Burckhardt as a student of the theology of Hagenbach and de Wette.'

The third issue turns to a new field in its opening article, which is by F. Kern and deals with 'Asoka's Conversion to Buddhism.' Of less general interest is F. Husner's study of 'The Remuneration of Reformation and Humanist Authors in the Sixteenth Century.' The only French article so far is by J. Courvoisier, and is a somewhat fanciful treatment of 'Christian Revelation and Medical Practice,' in which medical practice is interpreted as being by its nature a witness of Christ and His Resurrection.

The final issue of the first volume contains articles by J. Chambon on 'The Makeshift Character of the Set-up of Theological Faculties since the Reformation'; by E. Schick on 'Occult Pseudo-eschatology in Europe and America,' dealing with various forms of spiritualism and allied teachings that have secured followings; and the already mentioned discussions about 2 Thessalonians.

Of the second volume one number only has appeared at the time when these notes are being written. It contains three articles, the first by J. J. Stamm on 'The Cultural Achievements of the Sumerians and their Effects in the Ancient East'; the second by N. Frischknecht on 'The Horrible Vision of Klaus von Flüe,' in the fifteenth century; and the third by J. Schweizer on 'Secular Pedagogics and Christian Educational Theory.'

All of the issues contain valuable reviews of recent books, and most have short communicated notes on special points. L. Koehler, whose new edition of Gesenius-Buhl's Hebrew Dictionary is expected to begin to appear in the near future, contributes a number of notes on Hebrew philology. Some of the numbers contain also news of European scholars and universities of interest to theologians, and not yet easily obtainable from any other source.

H. H. Rowley.

Manchester.

Entre Nous.

Harry Emerson Fosdick.

It has been generally known that Dr. Fosdick was feeling that the time had come for him to give up the charge of Riverside Church, New York. What he had intended to be his last sermon there is printed in *The Christian World* for 8th August. He began in this way:

'After twenty happy years among you this is my last sermon in this pulpit,' he said, 'as a full-time minister of the parish, and I may as well tell you what the text was that, a few months ago, I was intending to use to-day. Concerning Paul's farewell when he bade good-bye to the church in Corinth, the Book of Acts says "Paul, having tarried yet many days, took his leave of the brethren and sailed thence." But now I cannot use that text. This is not farewell. Because of my successor's insistence and your goodwill I am still to be one of your ministers. So I have had to find another text of a very different sort, namely, the closing verse of the 138th Psalm, where the Psalmist, caring deeply for the community of Israel, and believing that God cared deeply too, said to God, as Dr. Moffatt translates it: "Thou wilt not drop the work Thou hast begun."'

A point which Dr. Fosdick made later in his sermon was that in Riverside Church they stood 'for a type of Christian ministry that not only talks but acts. Remember Alice in Wonderland, saying one of the wisest things she ever said, "The best way," said Alice, "to explain it, would be to do it." In every realm that's true, and not least of all in Christianity.'

The Christian in Politics.

'Three considerations will always be present to the Christian within his party, whether he be on the conservative or the radical side.

'First, the Christian will recognize with peculiar clarity the relativity of party divisions. He will see that there is point both in a responsible con-

servative and in a responsible radical position. This does not mean that political fights are sham fights. There can be real and bitter enough disagreements on particular issues between those who share the same fundamental convictions. But it means that the political battle will not be a fight with no holds barred. There will be rules which both sides respect, and it will be possible in emergencies for both sides to unite against a common foe. The recognition of the relativity of party divisions is essential to the harmonious working of our political system. Once it is lost all kinds of danger open out before us, as we have seen dramatically enough in the experience of other countries.

'Secondly, the Christian within his party will always try to see his party programme in the light of his Christian understanding of the world, which should give him a longer perspective and a truer sense of proportion. There are ways of handling a conservative programme and a radical programme which may make all the difference in the world to what actually happens.

'Thirdly, the Christian should always be a critical member of his party. He should not suffer from the politician's vice of allowing the political shibboleths of the hour to serve as substitutes for individual political thinking on his own part. Although he may at a particular time be found among those who are advocating a conservative policy, he should always be a political pioneer who is trying to see things in a wider context than that of the political game as it is, and who is always striving to seek the will of the living God in the confusion of tongues and motives of the political struggle.' [1]

Azariah of Dornakal.

A biography has just been published of one of the most remarkable men of our time, Bishop Azariah—*Azariah of Dornakal*, by Carol Graham (S.C.M. ; 6s. net). He was the first native Bishop, a man of broad sympathies and saintly character, who won the loyalty and love of his own countrymen and the admiration of men like Bishop Hensley Henson. In 1943, when the Viceroy resigned, there was much speculation about his successor. Could an Indian be appointed ? Not likely, but if that were possible it was suggested in interested circles that there was one man whose appointment could be unanimously welcomed, Azariah of Dornakal. His career as evangelist, as apostle of India, as Bishop for twenty-five years, as leader in the Mass Movement, as the devoted friend and pastor of outcaste villages, is one of the great romances of the gospel.

Another Russian Saint.

The description of Elizabeth Pilenko in the July number has features in it recalling another much older Russian, St. Juliania Ossorgina. Nicholas Zernov gives an account of her in *The Russians and their Church* (1944).

'St. Juliania Ossorgina can serve as an example of those innumerable Christian men and women whose faith and love made possible the quick recuperation of the nation. Her biography, composed by her son, gives us a vivid picture of an outstanding Christian. She is one of the few canonized women who were neither martyrs nor nuns. She was the wife of a well-to-do and important official, the mother of thirteen children, and the mistress of a large household. Her husband was often away from home on government service, and Juliania was busy all the day with running her family estate. She was efficient and popular with her relatives and servants.

'But, when her day's duties were over, she gave her nights to prayer and needlework. She was a great artist, and the money which she earned with her own hands she spent on the poor, the sick and the orphans. She was severe with herself and gentle with all those who asked for her assistance. She mortified her flesh like the Eastern ascetics, walking in the Russian winter without stockings and abstaining from food for days ; but she did it to make herself better able to serve all those who were in need of her help.

'In the dreadful years of the great famine (1601–3) she gave away to the starving people all that she possessed, and then when her food supply was exhausted she began to collect herbs and roots. In her able hands these unpalatable substitutes for ordinary food became nourishing and tasty, and in this way she saved the lives of hundreds of people. She died after a short illness on 2nd January 1604. She was canonized soon after her death, so deep was the impression of holiness and integrity which she produced upon all those who came in contact with her.

'Juliania could neither read nor write, but she knew Christ and she loved Him only ; she wanted to be a nun, but, in obedience to her family, she married and led the life of her class and status. In each man and woman she met, she served her Divine Master. This was the source of her overflowing charity and of her surprising endurance ; for no sacrifice was hard for her if it could alleviate the pain suffered by another creature made in the image of her Lord.

'This profound devotion to the Saviour made her a shining light in the dark years of struggle and confusion in which she lived and died. Christians like Juliania Ossorgina were the salt of Russia. The country could face any trial or danger as long as it could rely upon their labours and prayers.' H. C. Alexander, C.F.

B.A.O.R.

[1] *The Christian News-Letter*, June 26, 1946.

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